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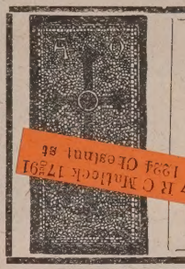

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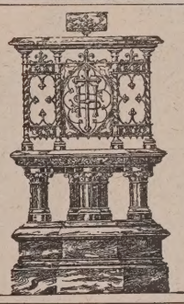

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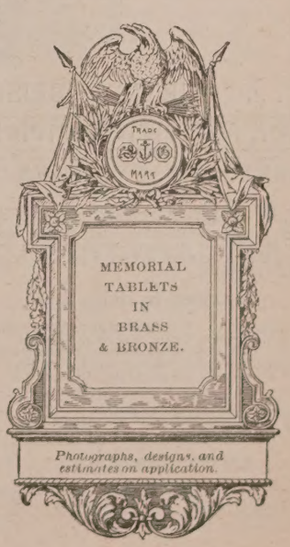

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The Living Church.

SATURDAY, MAY 30, 1891.

THE successor of the late Dr. Magee in the archbishopric of York is the Rt. Rev. William Dalrymple Maclagan, D. D., Bishop of Lichfield. Dr. Maclagan, who is a Scotchman, was appointed to Lichfield in 1878, to succeed Bishop Selwyn. The appointment is very well received in England.

THE Rt. Rev. George Howard Wilkinson, Bishop of Truro, is the thirty-first Anglican prelate to resign in the last twenty-one years; which, though a small proportion perhaps, shows that it is not true of this class of office-holders that "few die and none resign."

BOTH the cases relative to the reredos in St. Paul's cathedral will, it is probable, be decided by the House of Lords adversely to the representatives of the Church Association. After hearing counsel for the appellants, their lordships did not call upon the Bishop's counsel, and have reserved their judgment for consideration.

WITH this issue is given the last chapter of "Virginia Dare," one of the most interesting serial stories we have published. Several short stories are in hand, for the summer and early in November we expect to begin the publication of prize stories, for which we have made a liberal offer.

AFTER a lapse of more than 350 years, the University lecture on ecclesiastical law is to be revived at Cambridge. The first of the series was given by Mr. Dibdin, who was lately appointed to the Chancellorship of Durham, in succession to Mr. Justice Jeune. These lectures are a decided innovation, but are not likely to provoke much hostile criticism. It was Henry VIII. who suppressed the study of canon law.

THE Dean and Chapter of Christ cathedral, Dublin, are making a laudable effect to raise sufficient funds in order to bring the present unsightly choir school buildings more into harmony with the rest of the beautiful Cathedral, in close proximity to which it stands. The opening of the new street exposes the entire eastern end of the structure to view, and makes the contrast between the old and the new all the more apparent. The effort has the warm support of the Archbishop of Dublin.

A CASE of considerable interest will, it is reported, come on soon before Lord Penzance, sitting as Dean of Arches. One of the English bishops has refused to admit a clergyman to a living in his diocese on the ground that he was presented to the benefice by a Roman Catholic patron, who, the Bishop contends, under the statute of Queen Anne, is debarred from having any voice in the selection of the vicar of an English parish. It is with the view of obtaining a distinct declaration of the law that the proceedings are being instituted.

THE Rev. William M. Carter, M.A., Pembroke College, Oxford, head of the Eton Mission, Hackney Wick, has, at the request of the Bishop of Carlisle, acting on behalf of the Bishops of South Africa, accepted the post of Missionary Bishop of Zululand. Mr. Carter graduated at Pembroke College, Oxford, in 1873, and was ordained the following year to the curacy of Christ church, West Bromwich, where he remained till 1878, when he removed to Bakewell. He was appointed to the charge of the Eton Mission at Hackney in 1880.

PRESSURE of convention reports and other important matters compel the postponement of the "educational issue" for which we have now the copy in hand. The papers on American Church Colleges will be found very interesting and valuable. We have also two papers from Dr. Holland, on Pusey House, which everybody will be eager to read. Bishop McLaren's Charge in this and the following issue will be "food for thought," and we hope it will arouse the slumbering conscience of the Church.

THE Boston papers have been making some capital over a protest which was signed by some of the Newark clergy against the action of the Standing Committee in declining to consent to Dr. Brooks' consecration. The significance of the protest is weakened by the facts that the Standing Committee was re-elected by an overwhelming majority, that the prime mover in the matter received one vote for membership in the committee, (he may not have formally stood, however), and that the signers of the paper did not number one-fourth of the clergy of the diocese.

BISHOP HORDEN, of Moosonee, has been permitted to see the fruits of his labors in his vast diocese. Heathenism is fast giving way to the light of the Gospel. With the exception of the Eskimo at Churchill and northwards, nearly all the natives have been received into the Christian Church; and, except some Indians who are Romanists or Methodists, all belong to the Church. The Scriptures and Prayer Book have been translated into the Cree, Eskimo, Ojibway, and Chippewyan languages. The whole population is less than 6,000, and there are 700 communicants. Bishop Horden has labored for many years with much devotion in his diocese.

THE consecration of the Bishop-designate of Hull, the Ven. Richard Frederick Lefevre Blunt, D.D., took place in the cathedral, at York, on May 1st. The Archbishop was absent through serious illness (to which he succumbed) and his place was taken by the Bishop of Durham, besides whom there were present the Bishops of Newcastle, Sodor and Man, Beverley, and Richmond. A large congregation assembled in the choir. The Rev. Canon McCormick preached from Acts i: 8. "Ye shall receive power after that the Holy Ghost has come upon you." The new Bishop's commission as suffragan lapsed with the Archbishop's death, four days after his consecration. At the request of the chapter of York, who have charge of the spiritualities in the vacancy, he may perform episcopal acts, but it is optional with the incoming Archbishop to renew the commission.

THE Church in Wales is making the best argument possible against disestablishment, by the great work which is carried on in all its dioceses. Their bishops are thoroughly in sympathy with their countrymen and alive to the situation. Thus, as one of many instances to the point, we read in an English Church paper: Two new churches were opened by the Bishop of Llandaff last week. One in Glamorganshire, at Melincryddan, will seat 500, and the other in Breconshire, at Beaufort, will accommodate 253 persons. The Bishop in the course of his sermon at the latter church said that during the past eight years the clergy in his diocese had been increased by 60, and something like £400,000 had been expended in Church buildings, mission rooms, and parsonages. The churches and mission rooms numbered about 80, and provided accommodation for 28,000 people.

THERE has been so much mortality amongst bishops since 1885 that Lord Salisbury has filled a large proportion of the English sees. When he has found a successor to Dr. Magee he will have made two Archbishops of York. He sent Dr. Westcott to Durham, Dr. Thorold to Winchester, Dr. Lloyd to Bangor, Dr. Jayne to Chester, Lord Alwyne Compton to Ely, Dr. Moorhouse to Manchester, Dr. Stubbs to Oxford, Dr. Davidson to Rochester, Dr. Festing to St. Albans, Dr. Edwards to St. Asaph, Dr. Wordsworth to Salisbury, Dr. Walsham How to Wakefield, Dr. Perowne to Winchester, and Dr. Bardsley to Sodor and Man—nearly half the Episcopal Bench. Lord Salisbury has been well able to keep up the high standard of merit required in the episcopate. The times are past when some Casaubon of the Universities was dragged from his studies to doze away the rest of his life as nominal head of a great diocese, nor is anybody appointed because he is "first cousin to Lady Jones," or has edited a Greek play. Lord Palmerston, guided by Lord Shaftesbury, leant to the Evangelical section of the Church, and created considerable discontent in consequence. Lord Salisbury has been more even-handed, and his bishops are, on the whole, men of a higher type. They are also, for the most part, younger men, for in these times the work expected of a prelate is very severe.

THE annual meeting of the Society for the Propagation of the Gospel in foreign parts was held the last week in April. The Archbishop of Canterbury presided. The annual report for the year 1890 stated that the gross income of the society was £164,382 15*s.* 3*d.*, exceeding that of any previous year by £26,000. The great increase was under the item of legacies, but there had been an increase of nearly £4,000 in the subscriptions, collections, and donations to the general fund; twenty-seven out of the thirty-three dioceses in England and Wales, showed an increase in their remittances of £3,727, being an average of £138 each, while the six which had receded came short of the previous year by only £446, being an average of £74 each. It was a noteworthy fact that the four Welsh dioceses had increased their offerings by £437, or nearly thirty per cent. The number of ordained missionaries, including eight bishops, on the society's list, was 660, viz, 200 in Asia, 142 in Africa, 17 in Australia and the Pacific, 215 in North America, 34 in the West Indies, and 32 in Europe. Of these, 127 were natives laboring in Asia, and 29 in Africa. There were also in the various missions about 2,300 lay teachers, 2,600 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa. The chairman congratulated the society upon the increase of its income, and also upon the spread of its work. The Bishop of Calcutta gave a sketch of the position of the Church in India. The position of India, he said, was such that she might, and ought to, become a great evangelizing power. The speakers who followed included the Bishop of Minnesota, and the Rev. Bernard Wilson, vicar of the Pro-Cathedral, Brisbane.

CHICAGO.

Wm. E. McLAREN, D.D., D.C.L., Bishop.

At the opening of the diocesan convention on Tuesday, the Bishop was presented with a pastoral staff by the clergy of the diocese. The presentation was made by the Rev. Dr. Locke, the senior priest in the clergy list, in a very happy and appropriate address, in which he congratulated the Bishop and diocese upon the great work accomplished during the fifteen years of Bishop McLaren's episcopate. One result had been the harmony of the diocese. The Bishop had been elected after a long interregnum, and after the agitation of two rejections of the elections of the convention. Peace and harmony soon came to heal wounds and give heart for the future. The prosperity of the Church was a subject for congratulation. The Western Theological Seminary and Waterman Hall were institutions which of themselves were worthy monuments of the present episcopate. Besides this the equipment of the cathedral with its clergy house, sisters' house, and the growing endowment, the churches and missions rising up on all sides, attest the growth and prosperity of the diocese. Dr. Locke also congratulated the Bishop upon the splendor of his see. If New York is the first bishopric in this country, Chicago is the second. This mighty city calls for all the work which can be given to it. The Bishop, in receiving the staff, acknowledged the gift in a very touching speech, which betrayed the emotion under which he labored. The staff is of a most elaborate design, the crook being of silver, highly ornamented, and the standard of ebony.

The Western Theological Seminary closed its year last week with the usual examinations and commencement exercises. The first three days were devoted to the examinations. The commencement was held at Trinity church on Thursday evening. Although the weather was inclement, a good congregation was present. The Bishop, who is the dean of the faculty, presided, and the professors and examining chaplains were present. A short office was said by the Rev. John Rouse, rector of the parish, after which Mr. Frederick K. Howard read a paper on "The American Church," Mr. Henry R. Neely on "The Theological Education of the Laity," and Mr. Frederic W. Keator on "Principle in Relation to Compromise." The Bishop then gave the diplomas to the graduating class: Messrs. Edward W. Averill, Philip G. Davidson, Frederick K. Howard, Frederic W. Keator, Alfred H. Lealtad, Henry R. Neely, and Ernest B. Streator.

On Tuesday evening, the alumni of the Seminary organized an alumni association, with the Rev. S. C. Edsall as president, and Mr. Henry R. Neely, secretary. After the business meeting, a supper was served in the refectory, when several excellent speeches were made.

The third annual festival of the Chicago Diocesan Choir Association was held on Wednesday, May 20th, and was the occasion of a large and enthusiastic gathering of clergy and choristers. A full report will be found in this issue under the head, "Choir and Study."

The Bishop held an ordination in the cathedral on Sunday morning, and at both morning and evening services administered Confirmation.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The paper presented to Bishop Potter, asking for a preliminary examination in the case of the Rev. R. Heber Newton, the text of which we gave in our last issue, is signed by the Rev. Messrs. George H. Houghton. D.D., J. Mulchahey, Thomas Gallaudet, D.D., B. F. DeCosta, D.D., E. Walpole Warren, J. H. Tuttle, D.D., Arthur Ritchie, Thomas P. Hughes, D.D., B. E. Backus, D.D., M. Van Rensselaer, D.D., LL D., Edward H. Krans, LL D., and the Rev. James R. Davenport, D. D. These twelve clergymen have been selected to sign the document because they are representative men of all religious parties. It is not a case of numbers at all. But it is openly understood that a powerful and determined backing is behind the movement, embracing the most prominent clergymen of the city, of every "shade of thought." There is, however, a solemn realization of the gravity of the matter, and a desire that entire fairness be accorded to Dr. Newton. There is also a desire that it be fully understood that the recent attack of Father Ignatius has had nothing to do with the presentation of this memorial, though published letters from the Presiding Bishop, and the Bishop of Springfield which have appeared in the New York papers, have had great weight.

Bishop Potter has made prompt reply to the presentment, in a letter written to the first clergyman on the list of signers, the Rev. Dr. Houghton, in which he announced his intention to take up the matter. It may, therefore, be understood that the inquiry will be duly proceeded with. There will probably be presented to the five clergymen who will be chosen under the canon to consider the case, proof to show that Dr. Newton has denied the virgin birth of Christ, and the resurrection of our Lord's body—the very points already adjudicated upon in the MacQueary case, and involving the integrity of the Creed itself. If Dr. Newton affirms his loyal belief in the Creed in all respects, doubtless his orthodoxy will be vindicated. If however, he holds to his former utterances, or is silent, a formal trial will probably succeed to the present preliminary inquiry, with whatever consequences may follow.

The school for deaconesses, which has heretofore been fostered by Grace church, has taken on the unmistakable character of a public institution, by becoming incorporated as the New York Training School for Deaconesses. Bishop Potter is visitor, the Rev. William R. Huntington, D. D., president, Miss Langdon, secretary, and Mr. Edward C. Sampson, treasurer. There is a board of trustees, and the faculty of instruction is continued as hereto'ore.

Mrs. William F. Coles has presented to the trustees of the cathedral of St. John the Divine, for future ornamentation of that fane, the twelve celebrated tapestries of Ramanelli and della Riviera, portraying scenes in the life of our Lord, which she purchased from the Barbarini collection in Rome at a cost of $75,000. The tapestries, besides being in themselves objects of great artistic merit and beauty, have a recognized place in the history of Italian fine art. They were made in the 17th century at the papal manufactory of tapestry established under Urban VIII., himself a member of the Barbarini family, and were at that time placed in the Barbarini palace, from which they were obtained by purchase from the present Princess Barbarini, and by special permission of the Italian Government. The gift is really of priceless value, and will adorn the new cathedral with objects that rank among the noblest ever created. These tapestries are in almost perfect condition, differing in this respect from most of the really old tapestries of Europe. They bear not only the signature and art markings of the ancient artists, but also the seal of identity of the Italian Government, and that of the royal art galleries of the Uffizi at Florence. The treatment of the themes is devout and full of spiritual feeling as well as artistic beauty, and the coloring is well preserved. At present the collection is placed in a chest, which is in the fire-proof vaults of the Lincoln Safe Deposit Co., in New York. The key has been made over to Bishop Potter, and at a suitable time the tapestries will be placed in position in the cathedral. It is sufficient indication of their unique value that they have been mentioned prominently in every authoritative work that has ever been published on the history of Italian art in tapestry.

On Thursday, May 21st, the Standing Committee of this diocese met in the sacristy of Trinity church, and after adjournment it was announced that a majority had voted in favor of confirmation of the election of Dr. Brooks as Bishop of Massachusetts, though some had made earnest protest; an effort to make the vote unanimous failed. It is thought that the action of the New York committee was largely influenced in the affirmative by the Rev Dr. Henry Y. Satterlee, who is one of its members, and who was the leading rival candidate for the Episcopate of Massachusetts, he not feeling it to be suitable that he should oppose the confirmation of the Bishop-elect. The members of the committee are not personally in sympathy with the ecclesiastical opinions of the Rev. Dr. Brooks.

GENERAL THEOLOGICAL SEMINARY.—The Seminary closed its year's work on Wednesday, May 20. The work from May 11th to 16th was occupied with the annual examinations which the examiners reported were most excellent and deserved high praise. The Greek alumni prize was awarded to James Frederick Olmsted, M.A.; Alumni Ecclesiastial History prize to Frank Peet Willes, B. A.; Pierre Jay prize, for best essay on "Motives for Foreign Missions," to Robert Van Kleeck Harris, B A. On Monday evening should have been deliver the Baccalaureate sermon, but the preacher appointed for that duty was suddenly taken ill, and the service was omitted.

Tuesday, May 19th, was Alumni Day. At 8 A. M. there was a special celebration of the Blessed Sacrament at the church of the Transfiguration, after which a breakfast was served. In the morning the alumni met in Sherred hall and held their annual business meeting. In the afternoon the trustees of the seminary met, when the dean made his annual report, which showed that the graduating class this year was larger than that of any previous year, 29 in all. In the course of the year the seminary has received many gifts. It has received $75,000 to endow the Professorship of Biblical Learning and the Interpretation of the Scriptures, now held by the Rev. Andrew Oliver, D. D.; $20,000 for the retiring fund, and $7,500 for the general fund. It is to receive $45 000 from the estate of Mary R. Edson, $10.000 from the estate of Louise Mackie Johnson, and $30,000 from the estate of Emma Carrington Mayo. Gifts of books have been received from the Society for Promoting Religion and Learning, and pictures, portraits, bronzes, statues, and memorial windows have been presented from various sources. Attention is called, at the close of the report, to the fact that 70 students, an unprecedented number, applied for admission last September, and that the term opened with 113 in actual attendance.

Tuesday evening, the dean held a reception at the deanery, for clergy and students, which was largely attended.

Commencement Day, Wednesday, May 20th, was begun with an early Celebration in the chapel at 7 A. M., at which the subdean, Dr. Oliver, celebrated, assisted by Prof. Jewett. Matins were sung at 9 A. M., and at 10:30 the procession was formed just outside the library in the quadrangle. With the dean were the Hon. Seth Low, LL. D., president of Columbia college; the Rev. G. W. Smith, D.D., LL. D., president of Trinity college, and the Rev. R. B. Fairbairn. D.D., LL. D., warden of St. Stephen's college; Bishops Scarborough of New Jersey, and Potter of New York, and Coleman of Delaware were also present.

After the prayers the anthem, "When God of Old," by the Rev. E. H. Hall, was sung. The essays followed. First—"The Pre-Anselmic Doctrine of the Atonement," by Edward Jennings Knight, of the diocese of New Jersey; then "Christ and Buddha," by John Charles Stephenson, B. A., of the diocese of New York, and last, "Nestorianism, in its Relation to Sacramental Christianity," by James Frederick Olmsted, M.A., of the diocese of Albany. At the conclusion of the essays, the Bishop of New Jersey conferred the diploma of the seminary on 28 graduates. The following members of the class were recommended for the degree of Bachelor of Sacred Theology: Messrs. Bishop, Fenton, Johnson, Kramer, Knight, Marfield, Moir, Olmsted, Shoemaker, Spalding, and Stephenson. The degree of Bachelor of Sacred Theology, was also conferred on the Rev. W. S. Barrows, rector of St. John's, Hot Springs, N. C.; the Rev. W. L. Bevan, studying abroad; the Rev. C. H. Boynton, rector of St. Michael's, Geneseo, N. Y.; the Rev. E. H. Eckel, rector of St. James', Newport, Del.; the Rev. M. O. Smith, of Hoffmann Hall, Nashville, Tenn. The degree of Doctor of Sacred Theology was conferred on the Rev. George Henry Somerset Walpole, M. A.. (Cantab,) professor of Systematic Divinity and Dogmatic Theology in the General Theological Seminary.

Bishop Scarborough delivered the address to the class and pronounced the Benediction. The Lesson was read by the Rev. S. M. Haskins, D. D., and the rest of the service by the Rev. President Smith, of Trinity college. Following the exercises, the clergy and students adjourned to the library where a window representing St. Chrysostin was presented to the seminary by the class of 1885. The annual dinner of the clergy, alumni, and graduating class took place in the refectory immediately afterwards. The seminary will re-open on Wednesday, Sept. 18, 1891.

MT. VERNON.—The church of the Ascension has been presented by the Sunday school with a handsome font of polished marble, octagonal in form, with a circular shaft of red Tennessee marble, resting on an octagon base of Vermont dore. The contrast is very effective. It has four carved panels, consisting of the I. H. S., Chi Rho, dove, and Trinity. It was procured through the design of A. A. Buck, of Mt. Vernon.

MAMARONECK.—A meeting of the Archdeaconry of Westchester was held at St. Thomas' church, Thursday, May 14th. Bishop Potter was present and presided. On the same day he administered Confirmation in the parish, to a class presented by the Rev. L. M. Van Bokkelen.

MORRISANIA.—At the Bishop's recent visitation of the church of the Holy Faith, 15 persons were confirmed.

WEST FARMS.—The Bishop administered Confirmation to a class of 15, and preached at Grace church, May 8th.

ALABAMA.

RICHARD H. WILMER, D.D., LL.D., Bishop.

The 60th annual council convened in the church of St. Michael and All Angels, Anniston, Tuesday, May 19th. Morning Prayer was said, Bishop Wilmer acting as celebrant at the Holy Eucharist. The sermon was preached by the Rev. Gardiner C. Tucker, from St. Matthew iv:19.

After service, the council re-assembled in the chapel, and, upon calling the roll, the two bishops, 18 clergymen, and 25 lay delegates were found to be present. After organizing, by the re-election of the Rev. Dr. R. H. Cobbs as secretary, the council adjourned until Wednesday morning. Just before the procession left the chapel, the Rev. Dr. Stringfellow, on behalf of the people of St. John's church, Montgomery, presented Assistant Bishop Jackson with a very handsome episcopal ring and an elegant pocket Communion service. Bishop Jackson was wholly taken by surprise, and Bishop Wilmer, in a few well-chosen words, accepted the gifts for him. Bishop Jackson found voice to pledge himself to try to wear the ring worthily.

Wednesday morning, the two bishops made their reports, that of Bishop Wilmer showing a large amount of work done in spite of his ill-health and the weakness of age. The Assistant Bishop's account presented a really wonderful amount of both episcopal and evangelistic duty performed, covering the whole diocese, and including many new places. In conclusion, he stated that he had avoided making any promises or pledges hitherto, but that now he pledged his utmost effort of soul, mind, and body to the building up of this diocese.

In the afternoon and early part of Thursday morning, the new constitution and canons were fully discussed, and after some small amendments, were finally adopted. By this new constitution and canons, Alabama takes her place among those dioceses that require vestrymen to be communicants. The remainder of Thursday's session was occupied in receiving the reports of the various treasurers and in consideration of diocesan missions. All of the financial affairs of the diocese are in good condition, with every obligation fully met, and the funded interests materially augmented. Considering the financial depression which has prevailed for the past six months, this is an exceedingly gratifying state of matters. A strong effort is being made to increase the diocesan missionary fund, so as to supply clergymen for every point and to establish new ones. The number of Confirmations reported this year is greater than ever before in the history of the diocese, and several new parishes will probably apply for admission to the next council.

Bishop Wilmer appears to be in unusually good health, and his people earnestly hope that he may be spared to them for many years to come.

EAST CAROLINA.

ALFRED A. WATSON, S.T.D., Bishop.

The 8th annual council assembled in Christ church, New Berne, Wednesday, May 20, 1891. The council was called to order at 10 A.M. by the Bishop. Twenty-two clergymen and quite a goodly number of delegates responded to their names at roll call. The council, after organization, adjourned for divine service. The opening sermon was preached by the Rev. Robt. Strange, from St. John xxxviii: 18, and I. Tim. iii: 14-15. At its conclusion, the council remained long enough to elect a president and secretary. The Rev. E. M. Forbes was elected president, and the Rev. N. Harding, secretary of the council.

The council re-assembled at 4 P.M. Al-

most the entire evening was given to the presentation of the different reports. At the 8 o'clock meeting, Miss Julia C. Emery, general secretary of the Woman's Auxiliary, addressed the council, also the Rev. Theo. I. Holcomb, financial secretary of the Clergyman's Retiring Fund Society.

The second day, the Bishop delivered his address, which was deeply interesting, especially what he said in regard to his observations of the army of the Church of England.

The Wilmington Convocation, realizing the good achieved by the evangelist of the Edenton Convocation, determined to have one also. They offered a resolution to this effect: "That the diocese shall pay to the evangelist of each convocation, if necessary, the sum of $300, and that each convocation be responsible for the balance of its evangelist's salary, whatever it may be." The resolution was adopted. The election of committees was then taken up, which resulted in the election of the following: *Standing Committee*—The Rev. Drs. Joseph C. Huske and James Carmichael, and the Rev. Robt. Strange; Messrs. A. G. De Rosset, M.D., and Geo. H. Roberts. *Executive Missionary Committee*—The Rev. Messrs. Robt. Strange and R. B. Drane; E. S. Hoyt, Hon. H. R. Bryan, and W. H. Green. There was divine service at night; sermon by the Rev. Dr. Patterson, a visiting clergyman from Memphis.

A resolution to secure the services of candidates for holy orders, who are now at the Theological Seminaries, during their summer vacation, to officiate at the vacant parishes, empowering the Bishop to use $200 of the missionary funds, if necessary, towards their support, was offered and adopted On motion the election of delegates to the General Convention was postponed until the next meeting of the council. After a few remarks by the Bishop, the singing of the *Gloria in Excelsis*, a few proper prayers, the council was declared adjourned *sine die*.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

The annual convention assembled at the cathedral at Garden City, Tuesday, May 19th, and continued in session the following day. The exercises were opened with an impressing service in the cathedral, in which the entire body of the clergy went in procession to the choir, preceded by the cross-bearer and choristers, and followed by the Bishop, with his chaplain bearing the pastoral staff. A choral celebration of the Holy Communion took place, and the Bishop delivered his charge to the clergy. It was largely a defence of the Catholic principles and order of the Church, and a resetting forth of the grounds of the one Faith.

The business sessions of the convention were held in the well-lighted cathedral crypt. The Rev. T. S. Stafford Browne, D.D., was re-elected secretary, and the Rev. C. D. Cooper, D. D., assistant secretary. Mr. William H Mole was re-elected treasurer of the diocese. Six new churches applied for union with the diocese and were admitted to representation. Mr. Mole reported receipts of the diocesan fund of $2,021 41, and a deficiency of $266. The Bishop's salary fund account showed a balance of $1,727.30.

A resolution of sympathy was passed for the Rev. Dr. Moore who has been rector of St. George's, Hempstead, for more than 40 years, and is lying dangerously ill.

Mr. Alexander C. Orr reported from the committee of the general fund, an addition to the fund amounting to $13,234.38, with disbursements of $12,910.57. The fund now amounts to $60,815.39. Mr Orr also reported for the trustees of real estate of the diocese the acquisition of a rectory for St. Augustine's church, and of land for the church at Ozone Park. The Ven. Archdeacon Weeks read the report of the missionary work of the diocese, indicating that each of the three archdeacons had labored hard and faithfully, and with evident success. All the missions had grown in strength during the year, and several new churches had been planted.

The usual committees on various lines of diocesan work, were re-appointed.

On the second day of the session the Bishop made formal announcement that the generous gift of Hon. Mr. Hilton, of the sum of $500,000, had been added to the endowment of the cathedral. By the act of the donor a certain part of the income arising from this gift is set apart as for the expense of keeping up the see house. The rental from the former episcopal residence in Brooklyn, which has heretofore been used to meet this expense at the see house, will thus be released, and a committee was appointed to consider what disposition should be made of the former property. It will doubtless be utilized toward completing the endowment of the episcopate.

The Rev. S. S. Roche reported the three diocesan schools to have made noteworthy progress during the past year.

The canon on missionary operations was amended so as to add a new archdeacon, making four instead of three as hitherto, and providing for semi-annual meetings of the clergy and laity of each archdeaconry.

The desecration of the Lord's Day formed the subject of a report by the Rev. Dr. Charles H. Hall, and of discussion by the convention; and the committee was continued another year, with instructions to make effort to abate certain violations of the Sunday laws in and around Brooklyn.

BROOKLYN.—On the Sunday evening after Ascension, the annual service of the St. Mark's relief committee was held at St. Mark's church, the Rev. S. S. Roche, rector. A sermon was preached by the Rev. Dr. Donald, of New York. The committee has received, during the year past, $214.21, and expended $201 32.

On Whitsun Day the Bishop visited St. Clement's church and confirmed a class presented by the Rev. Chas. M. Hamilton, the new rector of the church. There was a fine musical service, appropriate to Whitsuntide. It was the first visit of the Bishop to the new edifice of this new parish, and he expressed gratification at the progress manifested. The parish was admitted into union with the convention at its recent session at Garden City.

During the past year Archdeacon Stevens has made one mission an independent parish; another has been newly founded in a location where a new church was much needed, and still another which has hitherto been a Sunday school, has been given a clergyman and supplied with regular services. All the missions under his care have made marked progress during the year in spiritual vigor and toward temporal strength. During his archidiaconate of some three years, six new churches have been founded, and three of these have been made independent parishes, which, with two former missions that have also become independent, make five fully established parishes added within the limits of his archdeaconry. Other missions, which have not yet grown to be full parishes, are all, with one exception, new. All are in healthy condition.

FLATBUSH.—On Sunday, May 10th, the Bishop confirmed a class at St. Paul's church, presented by the Rev. Townsend G. Jackson. In the afternoon he visited the parish mission lately begun at Windsor Terrace or West Flatbush.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

MILTON.—The corner stone of Trinity church, the Rev. Gemont Graves, missionary in charge, was laid Thursday afternoon, May 14th. There was a large assemblage of people present and the day was perfect. The Bishop was present and several clergy. Previous to the exercises on the church lot, a bountiful lunch was served at the residence of Mrs. H. E. Powell, for the guests who arrived at noon from Burlington, Georgia, St. Alban's, Highgate, and elsewhere. The long procession, led by the school children, wound its way from Mr. Powell's residence to the foundation walls, where an able address was made by the Rev. Dr. Bliss. The Rev. Mr. Graves has been indefatigable in his efforts to obtain the required amount for the erection of the church, and has raised $3,800, including a legacy left to the Church of $1,000 by the late Mrs. Lucretia B. Witters.

KENTUCKY.

THOS. U. DUDLEY, D. D., D. C. L., Bishop

The 63rd annual council was convened in Grace church, Paducah, on the morning of the 20th inst. The sermon was preached by the Rev. E. A. Penick, and the Holy Communion celebrated by the Bishop. The council was organized with the Rev. E. H. Ward, secretary.

At the afternoon session, the Bishop read his address. He spoke as a man profoundly in earnest on the negro question, of the necessity, on that account, of his absence from time to time from the diocese, and of the hopefulness of the present situation. His eulogy of the late Bishop of Georgia was an eloquent and glowing tribute to his memory, a man full of zeal, and without a rival in elocutionary powers in the American pulpit, "an orator." He commended the University of the South to the council, and characterized that institution as "for Christ," foretelling a future when it shall have been to the American Church what Oxford and Cambridge have been to the Church of England. The address chiefly treated local questions, with the exception of that referring to the negroes. The past fiscal year has been remarkable in that the number of persons confirmed is the largest in the history of the diocese, 579: but one parish is vacant, and the signs are most encouraging.

This council was marked by the greatest harmony and the expedition with which it accomplished its work. The adoption of the new Digest of Canons was the only serious work it had to do, and there was such unanimity of opinion about them that their adoption required little time. They do away with the constitution entirely, all constitutional articles being provided for by canons. The Bishop is given a veto power in all amendments. A two-thirds vote of the council with the Bishop's approval may amend at one council, otherwise a majority vote of two councils with the Bishop's consent is required. The provision for a six months' residence in the diocese as a qualification for canonical residence is retained, and the jurisdiction of parishes is not defined.

But few changes were made in the *personel* of the diocesan organization. The Rev. Charles E. Craik was put upon the Standing Committee *vice* the Rev. M. M. Benton, who now lives at Sewanee. The Rev. Percy Gordon was elected to the Ecclesiastical Court *vice* the Rev. C. E. Craik, the Rev. W. H. Barnwell elected to the Board of Missions *vice* the Rev. R. W. Barnwell removed from Louisville; the Rev. W. Dudley Powers added to the examining chaplains, and made dean of the convocation of Paducah. The church of the Ascension, Louisville, was admitted as a parish to the council.

The council ordered speakers upon selected subjects: "The Claims of the Protestant Episcopal Church upon Men of the 19th Century;" "Diocesan Missions;" and "Sunday Schools," who were followed by volunteer speakers. On the evening of the second subject, over $1,200 was raised for the salary of diocesan missionary, and the Rev. Wm. G. McCready has been appointed by the Bishop to that office. The council adjourned to meet next year in St. Andrew's church, Louisville, the third Wednesday in May.

Bishop Dudley has visited the several parishes, preaching and confirming, with addresses to the postulants. The total number confirmed was 165.

LOUISVILLE. — Ascension mission has been organized as a parish by Bishop Dudley, and the Rev. G. C. Waller has been chosen as rector.

The Rev. G. G. Smith has accepted the rectorship of Trinity parish. He also has charge of St. Peter's parish, dividing his services between the two.

Sunday after Ascension, Bishop Dudley visited St. John's parish, held service, and preached at 11 a.m. After the sermon, the Rev. Wm. A. Barnwell, rector, presented a class of 19 for the apostolic rite of Confirmation.

At night, the same day, he visited the colored parish of Our Merciful Saviour. The Bishop delivered an eloquent sermon based on Acts 1:14, after which he addressed and confirmed a class of 14, all of whom, with one exception, were middle-aged adults. The singing was wholly choral, the attendance large to the full capacity of the new church, which is capable of seating nearly 400.

The Confirmations by the Bishop thus far are within ten of last year, with some very important parishes yet to be visited.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

POMONA.—The Rev. Franklin W. Adams, of Grand Island, Neb., who was called to the rectorship of St. Paul's, after conditionally accepting, has felt constrained, under pressure of Bishop Graves and his present parishioners, to continue in his present work.

REDLANDS.—On May 10th, Sunday after Ascension, Bishop Nichols consecrated Trinity church. A mission was begun here in the autumn of 1886, by the Rev. Alfred Fletcher. At that time there were four communicants. They steadily increased in number and in zeal, and in the following spring a substantial frame church, of most churchly design, was built, and was opened on July 17, 1887, the sermon being preached by the Rev. Dr. Trew. Two years later a movement was made for a rectory, and since the spring of 1890 Mr. Fletcher and his family have been dwelling, not in a hired house, but in a comfortable and well built parish home on the lot adjoining the church. Last November Bishop Nichols made his first visitation and held a Confirmation, and promised as an encouragement that he would make a special trip from San Francisco to consecrate the church whenever he should learn that the debt on the church was removed. The debt stood—on church, $450; on other property, $300; total, $750. A few weeks ago a special effort was made to claim the Bishop's service while in the south for convention. It was so successful that the Church debt was raised and the other debt reduced to less than $150. At the Bishop's request Dean Trew preached the consecration sermon. The Rev. Mr. Fletcher read the sentence of consecration. The church was crammed. The music was excellent, and the service throughout solemn and impressive. At the close of the sermon, which was remarkably clear and apposite, Bishop Nichols made a brief and admirable address, and then proceeded with the celebration of the Holy Eucharist. The four communicants of 1886 have been multiplied seventeen-fold and the membership is now 68.

RIVERSIDE.—On Saturday, May 10th, Bishop Nichols, after consecrating Trinity church, Redlands, went by rail 18 miles to Riverside, and held a Confirmation service. The fine chancel was beautifully decorated, the church was crowded, and the choral service was well rendered by the rector, the Rev. B. W. R. Tayler, and his vested choir. Bishop Nichols preached one of his strong sermons, delivered without notes, and then 18 persons were confirmed. At the close of the Confirmation service Bishop Nichols addressed the newly confirmed in words equally full of earnestness, pathos, and practical religious common sense. At the morning service on the same day the Rev. C. S. Cook, the Sioux priest who is in charge of the mission at Pine Ridge Agency in South Dakota, addressed the congregation on the Indian and missionary work among them. He is spending some time in California for the benefit of the health of Mrs. Cook, which suffered severely from the terrible strain of the Indian disturbances last December. Mr. Cook makes a most pleasing impression on every congregation which he addresses, and he is suc-

cessfully imparting more correct ideas as to the value of efforts to Christianize the Indian, being himself a concrete object lesson.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The next diocesan convention will be held in St. Andrew's church, Meriden, Tuesday, June 9th. This is a decided change from the custom of late years of holding it—alternately in Hartford and New Haven. The convention sermon will be preached by the Rev. Dr. Tatlock, of Stamford. It will probably be a very quiet convention, as no burning question is likely to be brought up this year. The Bishop, though quite advanced in years, is still capable of an immense amount of work.

The spring meeting of the Lichfield Archdeaconry, was held in St. Mark's, Bridge water, Tuesday, May 12, and Christ church, Roxbury, May 13th. The meeting was called to order after a bountiful collation, served at the rector's house, in Bridgewater. After the usual routine of miscellaneous business and the reading of the reports from the various assisted parishes and missions, the literary exercises commenced. The Rev. W. F. Bielby, of Kent, read a review of Barton's Yale lectures, followed by a supplementary review of the same book by the Rev. Mr. Smith, of Bridgewater, after which a few minutes were given to discussion. The Rev. G. A. Alcott read an exegesis on the conscience from St. Luke, xi: 34, which was also discussed. In the evening a missionary service was held in the parish church, and three practical addresses were made by the Rev. Messrs. Sanford, Bielby, and Parsons. Wednesday morning, after a pleasant drive of four or five miles, the archdeaconry again assembled in Christ church, Roxbury, where the Holy Communion was celebrated by the Rev. Dr. Spencer, and a sermon preached by the Rev. Mr. Barnett, from Eph. v:16.

The rector of this parish, the Rev. W. C. Cooley, is now just 85 years of age, yet is he still able to officiate once every Lord's Day, and to attend nearly all of our meetings in the different parts of the county.

The meeting adjourned, after partaking of the hospitalities of Roxbury, served at the rectory, to Torrington, where the annual meeting will be held the second Tuesday in July.

SALISBURY.—The new organ was placed in position and used for the first, Easter Day. It gives great satisfaction. The Rev. J. H. George is enjoying a much needed vacation with his brother in North Carolina.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

The 17th annual convention was held in Trinity church on Tuesday and Wednesday of Whitsun week, May 19 and 20, in the see city. The opening service was the celebration of the Holy Communion at 10 a. m., the Bishop acting as celebrant. The clergy present retired to the vestry-room after the Benediction, where the Bishop delivered a charge to the clergy on "Moral Responsibility." He pointed out carefully and distinctly the need for a more thorough setting before the people the great truths which are the foundation of the Catholic Faith, the inefficiency of the training which the younger members of the flock receive in the more modern method—often the only one employed—of the Sunday school; urged "the duty of greater unity in defending the fundamental verities on the part of the faithful and earnest minded clergy, who, however they may differ on secondary, although by no means unimportant, matters of doctrine and ritual, are yet of one mind and one heart in holding to a divinely instituted Church and ministry, and a divinely revealed and transmitted faith. In this age, when liberality is so often carried beyond the utmost limits of reason, we are called upon to recall the lessons of the past, as we defend the integrity of divine truth. If the weakness of a past age was that faith was too often exalted to the overthrow of charity, the weakness which threatens us to-day, as that which is to be the future mark of an age, is that of a liberality which would destroy faith." After a short recess and the election of the secretary, the Rev. E. B. Boggs, D.D., the report of the Standing Committee was read by the secretary, the Venerable W. R. Jenvey, archdeacon of Jersey City, and it wound up with these words: "May 19th, unanimously refused to consent to the consecration of the Rev. Phillips Brooks, D.D., as Bishop of Massachusetts." In consequence of this action, an effort was made later in the day to elect an entirely new Standing Committee. After routine business had been transacted on Wednesday morning, the vote was taken with the following result; Clerical whole number of votes cast, 57; necessary to a choice, 29: The Rev. R. N. Merritt, 37; Rev. W. W. Holley, 37; Rev. W. R. Jenvey, 37; Rev. N. Barrows, 35. Lay votes whole number cast, 34; necessary to a choice, 18: F. W. Stevens, 21: E, A. Stevens, 21; Alfred Mills, 22: Henry Hayes, 23. This showing re-elected the old Standing Committee without a single change. Contrary to usual custom, the call for the ayes and nays was made, and the result was a confirmation of both orders by its opposite. A remonstrance had been prepared and a protest talked about, but nothing came of it, except the private signing of a paper by some of the clergy in the vestry. After other business had been transacted and some important changes made in the canons, etc., a few collects were read, and the Benediction given by the Bishop, when the convention adjourned *sine die*.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

The 24th annual council assembled in Holy Trinity church, Lincoln, on Wednesday, May 20th, at 10:30 A. M. Morning Prayer having been said at 9 o'clock, the opening service was the celebration of the Holy Eucharist. The Bishop was Celebrant, the Rev. C. H. Gardiner, epistoler, Bishop Graves, of the jurisdiction of the Platte, gospeller. In place of the usual sermon the Bishop delivered his annual address. He dwelt at much length on the divine origin of the Church and ministry, both having their root and origin in the Incarnate Christ, and their external organization and form perfected by the supernatural operation of the Holy Ghost. And then he proceeded in strongest language to charge against the propaganda of unbelief and conscious disloyalty to the Faith of the Gospel which is now invading the sanctuary of the Church even in the highest places.

At the close of the service, the council was called to order by the Bishop in the basement of the church. The Rev. W. T. Whitmarsh was chosen secretary, and the Rev. A. B. Spaight, assistant secretary. A memorial was presented from the jurisdiction of the Platte, asking for an equal division of the funds of the old diocese of Nebraska, now held by the present diocese. The funds named in the memorial, are the Episcopal Endowment Fund, the Theological Professorship Fund, and the Shoenberger Hall Fund. This latter property was originally procured by money contributed in the East with the view of establishing a theological school in Nebraska, in connection with what was then known as Nebraska College, in Nebraska City. The money for it was collected chiefly by the Rev. Dr. Oliver, now of the jurisdiction of the Platte, with the consent, and under the direction, of the late Bishop Clarkson. So was the Professorship Fund of $10,000. Ground was purchased for the theological school, and buildings were erected. The Rev. Dr. Oliver was elected dean of the theological school, and the fund collected by him was invested for the support of the office to which he was elected. From many causes, unnecessary to enumerate here, both the college and theological school came to an end, the latter first; but it was deemed just by Bishop Clarkson, that the income of the fund collected by Dr. Oliver for the professorship should go to him during his life-time. On the coming of Bishop Worthington to the diocese, he respected and continued this arrangement of the income of the fund. About two years ago, the Shoenberger Hall property was sold for about $7,000, and the proceeds were invested. The Episcopal Endowment Fund amounts to about $35,000. These funds amount in all to about $52,000. The matter was freely discussed, and at great length, a resolution being passed appointing a committee of the bishop, the chancellor and five other laymen, all of whom had been intimately connected with the work of the diocese from its organization, to inquire and report to the next council as to the question of equity and the legal points involved in the matter. This was the most important question that came before the annual council.

In the evening the usual missionary meeting was held. The Bishop and the Rev. Mr. Sparling addressed the meeting, and pledges were made from the parishes, Sunday-schools, and Woman's Auxiliary, amounting to $4,322. Next day this sum was increased by about $100. The pledges indicated a falling off of over $1,000 since last year, which can be accounted for chiefly by the stringency of the times.

On the second day of the session, the Holy Eucharist was celebrated at 7:30 o'clock and Morning Prayer said at 9 o'clock. The reports of the several standing committees were made. The committee on Church Extension reported favorable progress in church building and missionary work. The Standing Committee was re-elected and Mr. A. P. Hopkins as treasurer. The Rev. Canon Whitmarsh was elected registrar of the diocese. The Rev. M. L. Carey was appointed an honorary Canon of the Cathedral, and the Rev. Robert Doherty and the Rev. John Hewitt, rural deans of the North and South Convocations, respectively. The corner stone of Trinity Hall, the new diocesan school for boys, was to have been laid on the second day of the session, but a heavy storm of rain compelled the postponement of the ceremony. The annual meeting of the Woman's Auxiliary was held on the first day of the council. It was addressed by the Bishop and the Rev. A. W. Macnab. The reports showed gratifying faithful work through the year. The council adjourned on the second day, after the usual complimentary resolutions and devotions.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Renewed interest is shown in the work of building up the Church in this diocese. In many, even of the smaller parishes, daily services were held during Lent, and the faithful made liberal offerings at Easter. The number brought to Baptism and Confirmation cannot be known before convention, but, in many cases, the classes have been large, and much has been done to strengthen the things that remain. Results on the temporal side will be visible ere long in new buildings of wood and brick and stone, dedicated to the service of Almighty God.

Several thousand dollars in cash and in pledges have been secured towards the erection of a new $10,000 building, at Grand Haven, for the use of Akeley Institute. We have already mentioned the new church at Hastings soon to be occupied. Grace church, Grand Rapids, will probably be of stone, and built ere long. The Easter offering of $680 was taken as the nucleus of a building fund. The new St. Paul's church of Muskegon is an assured fact. A lot has been secured next to the Hackley Library building, and Mr. Hackley, though not a Churchman has made a liberal subscription. Some $20,000 has, it is understood, been already subscribed. At East Jordan, the new chapel is used, and, though not completed, the work is going forward. At Pentwater, an effort is being made to raise sufficient funds to purchase a rectory, and at Charlevoix a church-building fund has been started.

In the report of Church growth, mention must be made of the work of extension at Grand Rapids. In the northern part of the city, a brick building has been leased for a Church home and mission house, and in the southern portion of the city, steps are being taken to secure property for a chapel.

Speaking of the work done by the missionaries of the diocese, the Rev. E. D. Irwin, secretary of the board, says;

"The seven missionaries whose reports are here summarized have held services in congregations whose attendance has averaged upwards of 400; it is a fair inference that they have reached upwards of 600 souls. Besides this, the general missionaries have ministered to many others. At a low estimate, the missionaries of the diocese minister to upwards of 1,000 souls; the contributions of the diocese for this work is less than $2,000."

The largest class for Baptism and Confirmation this year is reported from St. Mark's parish, Grand Rapids. Forty-nine were baptized Easter evening, and 50 were confirmed not long afterwards. Faithful work has been done by the pastors of the diocese, and other large classes have been presented for Confirmation. Forty-three have been presented at Trinity church Grand Rapids, during the convention year. We understand that the Rev. Mr. Greenleaf, so long afflicted by serious trouble with his eyes, is now at home again in Battle Creek.

Bishop Gillispie's visitation to the missions in charge of the Rev. C. T. Stout at Petoskey and Charlevoix extended over five days, and was a great pleasure to the Church people of the vicinity. He spent Good Friday, Saturday and Easter Sunday here, preaching twice on Good Friday and twice on Sunday. The Easter services were delightful, and the church beautiful with floral decorations. The Bishop confirmed eight, and made to them a most practical and earnest address on the Christian life. The children's Easter service in the evening was an especially joyful and delightful one, and a crowded house heartily enjoyed the fine music and the Bishop's address to the children. On Monday, Mr. Stout drove the Bishop to Charlevoix, where he confirmed a class of 14. These classes, with four confirmed last August, make the number added this year in full membership by Mr. Stout, 27.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Snyder Ave. mission having adopted the name of the church of the Holy Spirit, special services appropriate thereto were held in the evening of Whitsun Day, in Farley's Hall, where the congregation meet until the proposed parish building will be ready for their occupancy. Addresses were delivered by the Rev. George H. Kinsolving, his subject being "The Holy Spirit in the Church," and by the Rev. J. B. Falkner, D.D., on "The Holy Spirit in the Sunday School." This mission, which was only begun in July, 1890, has now 40 communicants, and 170 children in the Sunday school, and ten teachers. The plans for the parish building have been prepared, and the contract for erecting the edifice will be let within a few days. The people of the neighborhood have taken a deep interest in the mission, giving generously of their means and time. They have presented the mission with a Communion service, Prayer Book and Hymnal for the clergyman, and vestments.

Whitsun Day was the 6th anniversary of the church of the Annunciation, the Rev. N. Frazier Robinson, rector, and was observed by three celebrations of the Holy Communion, the later one being a solemn high celebration, where Gounod's mass, "St. Cecilia," was rendered with orchestral accompaniment. In this parish the "six points" of Catholic ritual are duly observed.

The charter members of the vestry of the new parish of St. Simeon have held their first meeting, when they unanimously elected the Rev. Edgar Cope, (formerly in charge of the mission) rector, and he has accepted the same.

With a view to securing an extended visitation and scrutiny of the Philadelphia Divinity School, the executive committee, in consultation with the faculty, has arranged that the time from Friday, May 22, to Monday, June 1, and from 10 A.M. to 5 P.M., each day, be given to the examina-

tions, oral and written. On Wednesday, June 3, there will be a meeting of faculty and examiners, 9:30; service for the alumni, Holy Communion and sermon, 10:30; business meeting of the alumni, 12 M.; meeting of joint boards, 2 P.M.; alumni meeting, 4 P.M.; alumni tea, 6 P.M.; essay and discussion, 7:30 P.M. On Thursday, June 4, at 11 A.M., commencement services in the chapel.

The Standing Committee has given its consent to the consecration of the Rev. Dr. Phillips Brooks as Bishop of Massachusetts. It is understood that this action was by no means unanimous.

Sister Sarah, in charge of the House of St. Michael and All Angels, for the surgical treatment, and mental, religious, and industrial training of young colored cripples, has handed in her resignation, to take effect June 1st, prox., as she feels unequal to the burden of the larger cares and anxieties which the extent of the work now demands. Her labors have been more than abundant, while her self-sacrifice and her close devotion have been heroic. The Sister will remove to Brooklyn, where she expects to engage in a smaller and quieter work of a similar character. The trustees are now seeking to place the care of the house under some sisterhood.

The Rev. Dr. Vibbert, who came to St. Peter's church from Chicago last year, has accepted the charge of Trinity chapel, which has recently been tendered him by the vestry of Trinity parish, New York City.

Owing to the great interest manifested in his series of Wednesday night "Talks on Scripture Characters," the Rev. John B. Falkner, D. D., rector of Christ's church, Germantown, will continue them until the end of June. Laymen will speak alternately with the rector.

The community at large, as well as Church people in general, were greatly pained at the announcement of the death of the Rev. Geo. D. E. Mortimer, rector of the church of St. John the Evangelist, which occurred on Monday in Whitsun week, after an illness of but three days; the disease was pneumonia. Mr. Mortimer in early life had been trained to the profession of the law, but ultimately turned his attention to the ministry; and served parishes at Savannah, Grand Rapids, Clifton, O., Chicago, and Baltimore. He came to Philadelphia, where he first filled the part of assistant minister of St. Luke's church, 13th st., which he resigned several years ago, when he received the call to St. John Evangelist's. He was known as a most earnest worker, spending the greater part of his time among the poor of the parish, and was, accordingly beloved by his people. His funeral took place on Thursday, May 21st, from the church, where the services were of the most solemn and affecting character, and were conducted by Bishop Whitaker, assisted by six of the clergy from the neighboring parishes. On the casket lay two crossed palm leaves; the only floral offering was a cross and crown of white roses, the gift of St. Mary's Guild of young women, which was organized by Mr. Mortimer. There was a large number of city clergy among the congregation, and ministers from the Presbyterian and Methodist bodies were also present. The interment was made in the church-yard of St. James the Less, Falls of Schuylkill. Mr. Mortimer was in his 56th year, and leaves a widow and five children.

MILWAUKEE.

CYRUS P. KNIGHT, D.D., D.C.L., Bishop.

The spring meeting of Madison Convocation was held at Christ church, Janesville, on the 13th and 14th inst. The sermon was by the Rev. S. C. Thrall, D. D., of Lancaster. On the morning of the 14th inst., Morning Prayer was said at 10 a. m., and the office of institution of the new rector, the Rev. A. H. Barrington, followed. The Bishop acted as institutor, and preached the sermon. In the afternoon, reports were made by the rectors of the several parishes in the convocation concerning material and iritual progress. The Bishop reported especially encouraging prospects at the cathedral in Milwaukee, and also at Superior. In both places, large donations in material for building and real estate have been received. A paper was read by the Rev. C. T. Susan on "The needs of a general diocesan missionary," which was followed by a general discussion of the subject. The Rev. Karl Oppen, canon of All Saints' cathedral, Milwaukee, then read a very full and interesting paper on "Church work among the Germans." The Rev. Mr. Oppen was at one time a prominent minister among the Lutherans. He hopes to influence many among his former colleagues to come into and enjoy with him the many blessings of which this branch of the one Catholic and Apostolic Church is the steward and guardian. At the evening service, the Rev. March Chase preached from the text, "The house was filled with the odor of the ointment," St. John xii:3. His subject was "Rectories and their uses." After the service, the clergy proceeded to the new rectory, close by the church, the congregation following and filling the house. The service of Benediction was conducted by the Bishop, after which a reception was held by the newly instituted rector and his wife in the newly built and nicely furnished rectory, which has been erected chiefly through the hard work of the ladies of the parish, and is a very commodious and comfortable edifice. The Rev. A. H. Barrington starts out on his labors as rector of the parish under very favorable conditions.

The Standing Committee met on the 18th instant, and rejected the election of the Rev. Phillips Brooks, D. D., to the Episcopate of Massachusetts.

Archdeacon Webber has been quite ill for some weeks in Boston, and is now advised by his physician not to resume his work in Wisconsin for some time to come. This will be a great disappointment throughout the diocese, as in the short time he has been there he has not only made a host of friends, but has done a great work in many places.

CITY.—St. Luke's church has received a memorial gift of a handsome baptismal shell, with a silver cross for handle. It is inscribed as follows:

In Memoriam. George M. L. Stansbury. St. Luke's Church, Milwaukee. Whitsun Day, A. D., 1891.

The church has also lately received a chalice veil and burse, of red silk, richly embroidered as a thank offering for recovery from sickness of a member of the congregation.

The Rev. E. G. Richardson, rector of St. James', will spend the summer traveling abroad.

Dean Williams has taken a short rest and vacation at Louisville. During the two Sundays on which he was absent, the cathedral clergy were assisted by the Rev. T. S. Richey and the Rev. C. T. Susan, respectively.

MASSACHUSETTS.

BOSTON.—The property numbered 69 to 73 Phillips street has been purchased for about $30,000, and here will be erected St. Augustine's church for colored people under the care of the Evangelists Fathers. The lots contain about 3,700 square feet, with a frontage of 52 feet and a depth of 75 feet.

At the last meeting of the Clerical Club, an organization of long standing in the diocese and composed of nearly all the city rectors, a very instructive and entertaining paper on "Parochial relations" was read by the Rev. J. H. Van Buren. The invited guests were the Rev. J. F. Magrath, the Rev. Canon Sills of Portland, the Rev. Charles Parker, and the Rev. A. E. George. The Rev. L. W. Saltonstall of Dorchester entertained the club.

TOPSFIELD.—The Stanwood School for Boys, which is the country home of the Church Home for orphans and destitute children, was visited Thursday, May 21st, by the trustees and friends of that institution. Here boys are taught farming and trades, and this year wood carving has been introduced with encouraging results. Mr. Stanwood, the donor of this property, is much interested in the boys, and gives instruction in various branches taught. After an apprenticeship here, homes and places are found for the boys and every encouragment afforded them to lead a moral and upright life.

GEORGIA.

The 69th annual convention was held in Christ church, Savannah, May 13th. Bishop Thompson, of Mississippi, preached the opening sermon in memory of Bishop Beckwith. He spoke strongly of his eloquence, and how, by it, he swayed the hearts of men.

The council was organized in the afternoon with the Rev. W. C. Hunter as president, and the Rev. Fred F. Reese as secretary. In the evening a presentation of the cause of the University of the South, at Sewanee, was made by Mr. Silas McBee. Diocesan missions also received attention. The Rev. F. F. Reese mentioned that the whole number of communicants is 5,272, in a population of 2,000,000, and that 4,190 of these communicants are in the cities, leaving in the great area of the State at large but little more than 1,000.

The most important action of the convention was the election of a bishop. The Rev. R. S. Barrett nominated the Rev. Thomas F. Gailor, chancellor of the University of the South; Mr. J. S. Davidson proposed the name of the Rev. C.C. Williams of Augusta, and the Rev. H. B. Stuart-Martin nominated the Rt. Rev. Alex. Garrett, D. D., Missionary Bishop of Northern Texas. The election was affected upon the first ballot, which resulted as follows: clergy, Rev. Thomas F. Gailor, D. D., 17; Rev. C. C. Williams, 10; Rt. Rev. A. C. Garrett, D. D., 1. Parishes: Rev. Dr. Gailor, 21; Rev. Mr. Williams, 6. The Rev. Dr. Gailor was therefore declared elected.

The next day routine business was transacted. The funds for diocesan missions showed a balance of $1,600 on hand, and subscriptions were made to the amount of $3,500. The former Standing Committee was re-elected: The Rev. Messrs. W. C. Hunter, C. C. Williams, C H. Strong; Mr. F. H. Miller, Col. Z.D. Harrison, and Mr. T. E. Walker. Col. John S. Davidson was re-elected treasurer.

ORDINATIONS.

On Tuesday, April 21st, the Rt. Rev. W. A. Leonard, D. D., Bishop of Ohio, ordained in Grace church, Cleveland, Mr. John Charles Sage to the diaconate. The Rev. C. T. Seibt, S. T. D., professor of theology at Gambier, preached the sermon, and the Rev. E. W. Worthington, rector of Grace parish, presented the candidate.

John Edward Dallam was ordained to the diaconate by Bishop Burgess, at St. Paul's church, Warsaw, Ill., Thursday after Whitsun Day. The candidate was presented by the Rev. J. M. D. Davidson, rector of Christ church, Burlington, Iowa, who preached the sermon.

The Bishop of Chicago held an ordination in his cathedral on Trinity Sunday, when the Rev. John H. Parsons was advanced to the priesthood, and Messrs. E. B. Streator, Henry R. Neely, Alfred H. Lealtad, and Edward W. Averill were ordered deacons. The Bishop preached the sermon.

Philip Grant Davidson was ordained to the diaconate by the Bishop of Springfield, at St. Barnabas' church, Havana, Ill., on the Friday after Whitsun Day, May 22nd. The Rev. J. M. D. Davidson, of Burlington, Ia., a brother of the candidate, preached the sermon. The Ven. F. W. Taylor, S. T. D., Archdeacon of Springfield, presented the candidate. The newly ordered deacon is to have charge of St. Barnabas', Havana.

OFFICIAL.

THE annual Retreat at Kemper Hall, for associates and ladies, the Rev. Father Hall, conductor, will begin at Vespers, Tuesday, June 16th, closing with Celebration on Saturday, June 20th. Ladies desiring the privilege of the Retreat, will please notify the Sister Superior before June 10th.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

BERKELEY DIVINITY SCHOOL.

Thirty-fifth annual meeting of the Alumni Association, Tuesday, June 2, 1891. The annual service will be held in St. Luke's chapel, at 7:30 P. M. The sermon will be preached by the Rev. John H. White, of the class of 1875. After the service, there will be the usual social gathering in the library.

Wednesday, June 3rd, Morning Prayer in St. Luke's chapel at 8:30 A. M. Business meeting at 9 o'clock, in the Hebrew room. The annual ordination of the Divinity School will be held in the church of the Holy Trinity at 11 A. M. The sermon will be preached by the Rev. W. W. Battershall, D. D. The Bishop gives his reception to the alumni and other visitors at 4 o'clock. Evening Prayer in St. Luke's chapel at 7 o'clock.

For the committee,

J. H. BARBOUR,
Secretary.

Middletown, May 20.

TRINITY COLLEGE.

COMMENCEMENT WEEK, 1891.

Sunday, June 21. 10:30 A. M., Morning Prayer and Holy Communion in the chapel. 7:45 P. M., Evening Prayer, in Christ church, with Baccalaureate sermon by the Rt. Rev. H. C. Potter, D. D., LL. D., Bishop of New York.

Monday, June 22, 7:30 P. M., annual meeting of the Board of Fellows, at No. 114 Main St.

Tuesday, June 23. 3 P. M., Class Day exercises, on the campus 8 P. M., annual meeting of the Corporation, at the Allyn House. 8:30 P. M., Class Day reception, in the gymnasium and alumni hall.

Wednesday, June 24. 10 A. M., annual meeting of the Alumni Association, in Alumni Hall. 12 M. annual meeting of the Phi Beta Kappa, in the Latin room. 1 P. M., presentation of Loving-cup to the alumni, in the moral philosophy room. 1:30 P. M., lunch for the trustees, alumni, and friends of the college, in the dining hall. Afternoon and evening re-unions.

Thursday, June 25. 11 A. M., sixty-fifth Commencement, in the Opera House. 2:30 P. M., Commencement dinner, at the Allyn House. 8 P. M., president's reception, at No. 115 Vernon St.

APPEALS.

I AM doing my utmost to meet the spiritual needs of my widely scattered brethren of the great middle-west, and really need money to meet expenses and obligations. A. W. MANN, General Missionary to Deaf-Mutes, 123 Arlington st., Cleveland, Ohio.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many individual offerings, small and large, are needed to pay the appropriations for this year, and should be in hand before the last quarter, which begins June 1st.

Read the May *Spirit of Missions.*

ACKNOWLEDGEMENTS

CONTRIBUTIONS to the Chinese Church League forwarded to the Rev. Sidney C. Partridge, Wuchang, China, May 12, 1891: The Rev. H. W. Nancrede, New York, $10; St. George's church, St. Louis, per the Rev. R. A. Holland, D. D., $67.33; the Rev. C. M. Davis, St. Louis, $15; J. Howard Truly, $5; Mrs. M. Truly, Fayette, Miss., $3; Miss Coleman, Blissfield, Mich., $1; J. A. Westervelt, Bridgeboro, N. J., $10; E. B. Lewis, Norwich, Conn., $5; the Rev. James Kidder, $9.23; the Rev. E. B. Taylor, Vergennes, Vt., $3.25; J. W. White, Irving Park, Ill., $5; the Rev. G. D. Silliman, St. Mark's, Hoosick Falls, N. Y., $9.85; Miss Guion, New York, $5; Anonymous, per the Rev. T. B. Foster, Great Barrington, $5; total, $153.66.

C. W. LEFFINGWELL, Treasurer.

Knoxville, Ill.

ST. ALBAN'S SUMMER CAMP.

Old Mission, Traverse Bay, Mich.

A camp school for boys will be opened at Old Mission, July 1st. Boys tutored in any subjects desired, especial attention being paid to out door exercise and training. The location of the school upon the Old Mission peninsula, not far from the summer residence of Dr. Leffingwell, offers every opportunity for camping, boating, swimming, etc. For references, terms, and further information, address

REV. H. P. SCRATCHLEY, M. A.
A. H. NOYES, B. A.
St. Alban's School, Knoxville, Ill

ANOTHER COMPETITION!

Three prizes are now offered by THE LIVING CHURCH for serial stories: First Prize, $100; Second Prize, $75; Third Prize, $60; accepted stories not taking a prize, $50. Copyright will be secured for all published stories in the name of the authors.

CONDITIONS.

1. COPY to be delivered on or before Oct. 1, 1891

2. To be written in ink or typewriter, on firm paper not larger than 8 x 10 1-2 inches, on one side only.

3. Not to be rolled or folded, sent flat.

4. To be accurate and legible, ready for the compositor; requiring no "editing" as to spelling, capitals, punctuation, paragraphs, quotation marks, or other defects.

5. Not less than fifteen nor more than twenty chapters, from two to three thousand words each.

6. Full name and address to be written on the first page of copy.

The Living Church.

Chicago, Saturday, May 30, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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162 Washington St., Chicago, Ill.

WE have given so much space to the subject, that we must condense further discussion of the Massachusetts election. Letters in hand must wait, or receive only passing mention. A "good Churchman" in Massachusetts "ventures to ask what possible end can be reached by your [our] dismal editorials concerning the election of Dr. Brooks." We answer that we are not at all sanguine that anything will result from our dismal efforts, but we can at least be true to our convictions. "The time for such articles to appear," says our correspondent, "was before the election." He does not seem to appreciate the fact that it is still "before the ele tion." The nomination has been made by the diocese. It is now before the Church at large, and we all have a right to our say. THE LIVING CHURCH has nothing to do with diocesan elections. It has never tried to influence a single vote in such elections. If, however, our bishops are to be made by the press, perhaps the Church papers had better take a hand.

IT has been said that too much emphasis has been laid, in the present contest, upon the doctrine of the Apostolic Succession, inasmuch as we have had bishops in times past who did not hold it, at least in the sense in which Bishop White defined it in the 15th diocesan convention of Pennsylvania, as given in our last issue. It is true that we have had such bishops, but it is probable that they had never disowned and repudiated it as a false doctrine in such terms as have been employed of late years. There is a wide difference between regarding such a doctrine as doubtful and not to be insisted upon, and thus resting in a lower view, and stamping it as false. If the Apostolic Succession is a "fiction," as in some quarters it has been declared to be, let us observe the result which logically follows. A "fiction" is, in a case of this kind, nothing less than a lie. The doctrine in question is one which has found a place in the Prayer Book, is taught in the schools of theology, and is held by a large majority of Churchmen. What, then, is the duty of a man who holds that such a doctrine is a fiction or a lie? Can he regard it as a thing to be "tolerated?" Is he not bound in conscience to oppose and repudiate it by all means in his power? What result is to be reasonably anticipated if men who adopt this position are placed in the episcopal office?

At the commemoration at King's chapel, (Unitarian), Boston, of the completion of two hundred years of its foundation, with the speeches made by the Rev. Drs. Foote, Ellis, J. Freeman Clarke, T. P. Peabody, and others, was one by the Rev. Phillips Brooks. The speech is printed in a volume containing an account of the exercises on the occasion, and published by Little, Brown & Co., Boston, 188', and can also be obtained at the American Unitarian Association Building, 25 Beacon street, Boston.

King's chapel is notorious as having been built for the use of the English Church, but perverted to Unitarianism soon after the Revolution. The opportunity arose from the fact that the original proprietors were mostly Tories who left this country. Congregationalists bought or inherited the title of the pews, and in due time, or rather at a very early date, turned over the society to Socinianism. It was one of the first Unitarian societies in New England. It has always been a bitter pill for Churchmen that King's chapel should have been thus wrested from its original purpose.

Mr. Brooks, in this address, says: "I do not learn—though those who are wiser than I am may correct me—that the congregation of King's chapel was largely broken up by that exodus in which the rector of King's chapel departed." This is an historical fact which can easily be learned by those who want to learn it. He also says: "One of the things to rejoice in on this occasion is that this chapel has stood, generation after generation, for the simplicity, the dignity, the majesty, and the worth of the Christian religion and the Christian ministry." Then, after going on to show how much "sweetness, brotherhood of mankind, and assurance of a universal fatherhood," may be supposed to have emanated from King's chapel, as "that history gathers itself into our Christian consciousness," comes the reference to the fact that in King's chapel men have differed in opinion "It would not have been a true life of the Church if it had not represented men differing from other men with reference to things which belong, not to the surface, but to the very depth and substance of our faith." "Let us rejoice that the history of this Church represents the thoughts of earnest men who have again and again differed from one another." "Who is not ready to rejoice in every disturbance of the past, so far as it has been the work of good and earnest men striving to get at the truth of God and Jesus Christ?" Notoriously "the truth" that the Unitarians of Massachusetts have "got at" about Jesus Christ is a truth that "this Church of ours" has no use for. One truth we would be glad to have them get at, and that is that King's chapel by right belongs to the Protestant Episcopal Church.

"CONSIDER THE LILIES."

There is plenty of preaching throughout all the earth, and no soul need hunger and thirst for the saving word of righteousness, if there be only the seeing eyes and the hearing ears. "In wisdom hast Thou made them all!" "By the Word of the Lord were the heavens made, and all the hosts of them by the breath of His mouth." "For the greatness of Thy mercy reacheth unto the heavens, and Thy truth unto the clouds." And the psalmist takes up his canticle, "For I will consider Thy heavens, even the works of Thy fingers!" Thus the visible universe is one perpetual Evangel of the Divine love and the Divine wisdom. So that our blessed Lord, when ministering in the presence of his followers, Himself took up the parable again and again, so that He spake nothing without it, and so we have the lily text, and from His own mouth.

Christians too easily lose sight of or forget this declarative glory of God in all His works—this evangelic office and errand of every created thing. "The heavens declare the glory of God, and the firmament showeth His handiwork. . . . There is neither speech nor language; but their voices are heard among them."

The key is simple, within the reach of every wakeful soul, and is readily applied. Now is the teeming springtime, when nature at every pore is laboring and striving with her plenitude of hidden life; when the whole creation travaileth in bringing forth the glory that shall be,—verily a new and unseen heaven and earth crowding into vision, which before were not! What a cycle of miracles—microscopic, telescopic—of the air, of the earth, and of the waters which are under the earth. The ineffable wisdom everywhere disclosed and proclaimed. The swelling and final apotheosis of a single lily-bulb, should reach the dull soul of the veriest savage, with some irresistible intimation of the life that is, and of that which is to come.

"Consider" is a helpful word right here; for this ever-shifting panorama is something deeper and more significant than a dumb show, to kill time and divert the listless. His voice is to be heard in the least, as well as the greatest of all things; and the evangel of the lily is the glorious voice of the Almighty, as truly as the choral songs of the morning stars.

Unhappily this is not an age, nor hardly a Church, given to such consideration as the Master enjoins. It is an age of turbulence, of unbridled greed and lust, an age of the flesh and sense, and of material advantage. It is a Church of bickering, and disputation, and feverish cerebration, and of cardiac syncope, wherein men seek to know everything, while they reverence and love little or nothing beyond the fantasies of their own conjuring.

That is an age of science, falsely so-called, which hides, or misses, or fails, because of sheer myopia, to discern, the excellent glory of the Divine wisdom, or the science begotten thereof. There is, also, a science which catches and captivates the curiosity of restless souls; which touches only the surface and environment of things which are things indeed; which busies itself with physical properties, and affinities, and repulsions, and polarities; which is born and bred in the laboratory, and has its final consummation in the crucible, the prism, the dynamo. It is of the earth, earthy. It learns nothing, understands nothing, and explains nothing of entities and finalities. It penetrates, at farthest, only one more complexity, here and there, of the pathways in which Eternal Wisdom has long since passed by without giving any token of its abiding place. This is a "consideration" which deals with the transient only. It penetrates and philosophizes among husks and shells, debris, atoms, and fragments. It is a perpetual *post mortem* over corpses of once living things, which never overtakes and catches the things themselves.

"Consider," for a moment, the scientist while he is given to his "consideration" of this same lily. He sits down leisurely enough by the mute bulb, catches the precise data of its physical constitution, which he sets down in unquestioned cabalistics of the chemist, notes its ways, its doings, its stages of advance into the light, its endogenous way of up-building, its bud, stem, leaf, blossom, to the minutest par-

ticular, back to the finishing touches of its capsule and baby bulbs; and that ends it. It is a lily with its year's growth and fructification, and nothing else, to him. He has been plodding around a circle, and finds himself at the end, where he first set out on his quest—you may possibly say "a fool's errand," so far as any larger measure of wisdom goes.

Yet the Master never sends His disciples on a fool's errand. When He lays open a pathway it leads to treasure, hidden, of course, to the natural man, but sufficiently manifest to the spiritual man. "How they grow" is His secret, before the cold search of science; but plainly enough shown to the eye of faith. They grow, because of that divine life which quickens all created things, hidden because divine and spiritual. And they grow, because it is the Lord Himself Who, by the heat and light of the sun, has not left His children and creatures without witness of His providence and presence. To sit down by, and ponder, the lilies of the field and garden in this way, is the way which leads to the feet of the Lord Himself, in Whose presence is the fulness of life, and joy forevermore.

Any science which hesitates or stops short of this supreme discovery is science falsely so called, and so is all that bustling inquisitiveness, cosmic, biologic or otherwise, which buries itself in the bowels of the earth or loses itself in the stomach of a clam, for a scientific finality! And so is that education a blind deceit which coaxes its neophytes into the depths of these analyses, and leaves them alone, at the last, unhelped and unenlightened in those chambers and caverns of dead men's bones.

There are safeguards and healthy fare among these wayside evangels. These preachers, so far as they venture, never jump the track, never err concerning the Faith, and never imperil trusting souls. You shall suffer pain and loss, now and then, elsewhere, in the pulpit, where weak, misguided teachers at times lead their ignorant or guileless followers into the ditch. Plenty of heresies, and half-truths, and dire denials of the ancient and unchanging Faith, grieve and fret and perplex the flock; but these lily-evangelists hold fast and stand fast by the word and law of the Lord, which shall not be broken. Almighty God is Three in One, and so is His revelation,—in the outlying universe, in the written word, and in the conscience of man,—these three in one; and with one and agreeing voice they bear witness of God the Maker, God the Redeemer, and God the Sanctifier.

EARNEST CONTENTION FOR THE FAITH.

A CHARGE BY THE BISHOP OF CHICAGO, AT THE ANNUAL CONVENTION, ON MAY 27, 1891.

"Thou, therefore, endure hardness, as a good soldier of Jesus Christ." II. Timothy ii: 3.

It is always a time of war with the Church of God on earth.

"Our Lord came not to send peace on the earth, but a sword," St. Matt. x:34, not, indeed, a sword of steel to hack and harry men into submission to God, but a spiritual sword for defence, rescue, and attack. The antagonism is unavoidable. Conciliation is possible only by the surrender of one of the opposite parties; peace can come only by conquest. Anti-Christian forces have always of necessity been implacable. The cry is "Crucify Him," whether the lips that utter the cry be those of animalized unbelief, flippant rationalism, or mournful agnosticism.

It is peculiar to the present forms of attack upon Christianity, that laudations are heaped upon the character of Jesus as the ideal Man; but observe also that these assaults are directed against the only means whereby His character is made known, and against the institutions which He established, of which His personality is the very life-blood. Sweep them away, and Jesus, the ideal Man, must disappear with them. The assault on Christianity, therefore, is in effect the old cry: "Crucify Him.

Another crucifixion cannot take place. In that we rest confident, because His own promise puts bounds to the final prevalency of error; but it must not be forgotten that Omnipotence pledges victory only to the militant Church. Christians, summoned to do their part in such a conflict as that which is upon us now, the perils and menaces of which few of them seem to realize, are almost guilty of treason to their Lord, when they suffer the martial spirit to decline, and seek the tranquilities of peace on the very field of battle. There is a sickening unreality in the threadbare song:

"Onward ,Christian soldier,
Marching as to war,"

when there are officers and men falling asleep on their posts, or making the city of God noisy with intestine broils, the enemy meanwhile thundering at its gates. Christ's army needs fighting soldiers. The most effective organization in the world, for its purposes, is the Society of Jesus. We make no concession to the peculiar nature of some of its purposes when we declare its immeasurable power to lie in the military form and spirit which its first general impressed upon it.

An honest survey of the mass of our intelligent Christian people is anything but reassuring. We must not be deceived by the signs of growth in certain directions. There are evidences of vacillation and timidity, because we are in the presence of vigorous antagonism. It looks as if there was a secret impression, painfully accepted, that Christianity must be made over again if it is to survive, and all the demands of its enemies be conceded, the creeds re-written, the sacraments abolished, the ministry unfrocked, music concertised, sermons turned into lectures, the practice of holiness replaced by ethical culture—in one word, a natural religion, with a thin gold-plating of Christianity, established. It looks as if many are more fearful of the cheap imputation of narrowness and bigotry, than of the more serious charge of indifference to the fate of the truth they profess. It looks as if the easy path to unpopularity now is to show some grit in the fight, and some willingness to suffer the chances of the field. It is perfectly certain that if, in the name of a spurious charity which is charitable only to the enemy, there is to be no revival of courage, swelling through the ranks like an enthusiasm, in behalf of the truths which have survived many a battle more fierce than this, there will be some day a pitiful multitude, misnamed soldiers of the Cross, upon whom the awful penalty will fall of hearing no reply when, in the agonies of spiritual desolation, they ask: What is truth?

There is no causal relation between the panic fears which sometimes spread through an army and the righteousness of the cause it represents Under the holiest of banners there may be loss of spirit from temporary reverses, or internal dissensions, or betrayal by professed allies; and the tonic needed to stimulate relaxed courage, is to point to the banner. In one of the darkest days of the war a meeting of despondent citizens was called, and gloomy orators deepened the shadows of the situation; but a wierd woman, gaunt as a prophetess of Israel, rose and cleared the air with one word: "Is God dead?"

The time has come to protest against the timidity now observable among many Christians, as though they were more than half convinced that Christianity is simply, as has been said, "one of the days of humanity," now in its eventide, and soon to sink into midnight, to be succeeded by some more glorious day. Those who are distracted with unwilling doubts, and dismayed at the jubilant cheering which reaches them from the other side of the lines, with half-suppressed response from traitors within the camp, and are repeating almost with tears the pathetic words of Cleopas, "We trusted that it had been he which should have redeemed Israel," (St. Luke xxiv: 21), can only contribute to the catastrophe they dread by giving way to a paralysis of soldierly courage which has no right or reason to justify it,—no right or reason, for the gospel of Jesus Christ is not a spent force, or a moribund cause, and it never can be, so long as there is a martyr left to die for it, and a *Defensor Fidei* in the skies to care for it.

We have met to-day as a Christian synod in this typical American city,—typical not as being what America was, but what America has become—the home of the many-tongued nations; and here, where all countries are pouring in their quotas to swell our population, we see the burning questions of the day forcing themselves forward. They seem to be many and various, but the real issue underlying all questions of religion and sociology is, whether modern civilization is to be moulded or not by the Incarnate God, Jesus Christ. And it would seem as if the charge put upon the conscience of every faithful soldier in His army is to be fearless and undismayed. There is no neutral territory. This is not a time to yield to what has been wisely termed the temptation of the age, "to try to find a middle path between faith and unbelief; to say that 'there is much to be said on both sides'; to think that all things must be uncertain in themselves, because many of the persons around us are at sea as to all things, as if one thought all things to be in a whirl, because they seemed so to our neighbors who had dizzied themselves; to be browbeaten out of belief; to shrink from avowing a steadfast adherence to that which must be old because it is eternal, and which must be unchangeable because it is true; to pick something out of revelation which, it thinks, will not be gainsaid, and to relegate all else to be matter of opinion; an indolent, conceited, soft, weak, pains-hating trifling with the truth of God." (Pusey's Daniel the Prophet, p. 561). I put it as a charge upon your manhood, as priests and laymen, to resist the soft effeminacy that has no answer for error but a compromise of the truth, and no way of winning battles but by surrendering the field. I charge you to endure hardness as good soldiers of Jesus Christ.

Let us consider some of the hostile elements with which our religion has to contend; and our argument shall be that, ominous in its proportions as the attack is, there is no justifying reason for timidity or irresolute conduct in the conflict which engages the Christian world.

I.

The chief point of attack, during the century, has been the Bible, "the impregnable rock of Holy Scripture," to use Mr. Gladstone's words.

It could scarcely be maintained that historical Christianity, with Church, ministry, and sacraments, in vital exercise of inherent functions of grace by the Holy Spirit, and perpetuating themselves through the ages never more freshly than now, could lose its whole force with the depreciation of the Scriptures, but it must be confessed that disaster at this point would have been misfortune at all points.

It has been a tremendous controversy. Almost before it reached these shores it was fought out to at least a partial conclusion by the best minds of the most scholarly nation of modern times. And yet the question was one which, applied in other directions, excites nothing but ridicule. This is the question raised by the destructive critics. Did Moses write or edit the Pentateuch? are the synoptic gospels the product of their reputed authors? specially, did St. John write the fourth gospel? did St. Paul write the epistles attributed to him? etc. An immense amount of intellectual force and erudition has been expended on these crucial questions. The sacred books have been plunged into the white heat of hostile criticism; the writings of the critics have been spread over the world; periodical literature has largely echoed their conclusions. The results have been perceptible. The modest doubt of scholarly minds has filtered down into the talk of the unlettered classes, and reappeared as blank unbelief, ruthless and denunciatory. For instance, the stolid infidelity prevalent among the German artisans who have emigrated to this country, it simply the popular reflex of what is sometimes called "the higher criticism" of German scholars; and I fear a great many of the people

who are not German have had their confidence in the historical genuineness and authenticity of the books of Scripture shaken, and tremble with the suspicion that there is no reliable written testimony for the great facts of religion.

We are in position at the close of the century to make a very calm survey of the great conflict.

We first perceive that destructive criticism has not been in harmony with itself. There have been successive critics and schools of criticism which have agreed only in having a common object, and have so far disagreed in their methods, theories, and conclusions, as to have had quite as much contention with each other as against the Book.

Then we perceive that, if assaulted as no book has been, it has been championed as no book has been; and we do glad honor to the names of Griesbach, Scholz, Hahn, Lachmann, Tregelles, Scrivener, and Tischendorf, whose microscopic erudition, applied to the Scriptures in a calm and scientific spirit, has triumphantly established the sacred canon and text as being in every substantial particular what they have always been claimed to be. There is no classic writing, in Greek or Roman, whose genuineness and authenticity have been so tested or so stood the test. Tischendorf winds up his demonstration of the four gospels with this remark: "There are few instances in the collective literature of antiquity of so general and commanding assent being given to works of a historical character as to our four gospels." (Origin of the Gospels, Boston ed., p. 218.)

German criticism has not only attacked the documents of Christianity as such, but has invented theories to account for them. They are spurious, but they exist. How did they come to exist?

David Friederich Strauss stands preeminent among theological assailants of the Christian facts during this century. His first book on the "Life of Jesus" appeared in 1835, in which he broached the theory that the four gospels were written late in the second century, by unknown compilers who reduced to writing current myths or legends which had developed from the obscure beginnings of the preceding century, and been gradually crystallized into their present form,—the product of oral tradition, imagination, superstition, and fanaticism; and the conclusion of the argument was: If the gospels are a late transcript of unauthenticated myths and legends, they are without authority. The book sent a shock through Europe. It was seen to be a challenge to Christianity to prove its documentary evidence or die. The Prussian government was disposed to prohibit its circulation, but the theologians said, No! let us answer it. Its challenge was accepted by trained soldiers of the Cross, such eminent men as Neander, Tholuck, Dorner, Ebrard, and Ullman; and what was the outcome of this battle of Titans? Why, Strauss' mythic theory was riddled to shreds. It was shown to be a clever piece of imaginative fiction, a mere hypothesis without historical basis; and the gospels, subjected to a perfectly exhaustive criticism by their defenders, were more clearly than ever seen to be an impregnable rock. So thorough was the defeat that Baur, formerly Strauss' teacher at the Tubingen University, said of the theory, it "has been already rejected by every man of education up to the present day." It was soon a spent shot in Germany, and its influence is not felt in any other land, except as occasionally an unlettered mind may repeat its shattered formulas. As to Strauss himself, the exigencies of battle compelled him to shift his ground, and in his "New Life of Jesus" he held the gospels to be not so much legends as conscious and intentional fictions. Personally, his rejection of the gospels was succeeded by balder forms of unbelief, until, at the last, denying God and immortality, he devoted himself to music and poetry. Thus ended the great controversy, not between an old and a new view of Christianity, but between Christianity and a human invention directly opposite to it; a controversy, however, that will reappear in other shapes so long as men seek to substitute "cunningly devised fables" in place of the unchangeable truth of Christ.

Ferdinand Christian Baur, of whom we just now made mention, was the leader of the Tubingen school of sceptical negation. His pupil's theory he rejected, because, as he flattered himself, he had a more effective one. His fundamental proposition was that the supernatural is impossible. One might answer that it ought to require supernatural knowledge to justify so oracular an announcement. But the supernatural being impossible, nothing in the gospels can be true which cannot be accounted for on natural grounds, the conclusion being that every miraculous event in the life of our Lord, from His conception to His ascension, was false. He presented his view with learning and ability, and it was espoused by many scholars as furnishing a perfectly rational view of Christianity as a natural development from natural germs. But we must remember that the nation which has given birth to so much sceptical hostility, has also furnished many forms of constructive and apologetic criticism. Baur was answered by Dorner, Lange, Bleek, and Tischendorf. It was not an easy but it was a successful tournament; for it was shown that to relegate all the phenomena of our religion to the domain of the natural order, is to demand very much more credulity and unreasonableness than is necessary in order to accept supernaturalism. The reaction which set in against Baur's theory was just the fate of a plausible but impossible fiction. At the present time its influence in Germany is almost extinct. The kaleidoscope of scholarly scepticism, however, turns ceaselessly. If Baur survives at all, it is only as other forms of negation have succeeded him, with the same destructive spirit. Echoes of his and their discordant tones are heard in England and America. They have been heard in our own beloved Church, which has shown itself, and we believe will always show itself, unwilling to harbor treason against the Holy Scriptures.

Particular instances which have startled the Church may be suffered to pass into obscurity, but they should reveal to us that the vital questions of the time are questions within our Communion, as well as in the world at large. The life-and-death conflicts of Germany have been succeeded by an era of increased faith and reverence among the Teutonic peoples, but the conflict has spread to the English-speaking nations. Here in America we are in the thick of the fight. The outcry against ecclesiasticism is misleading. Those who use it are really striking at supernaturalism; and if they are numerous enough to be what in our Church parlance we call a "school," then it is a Unitarian school, a natural-morality school, a school which accepts Christianity only as a temporary stage in the world's progress, a school which recognizes no fixed principle but the principle of fluctuation, a school of criticism and negation, whose Bible is nature, whose Church is humanity, whose God is the unknown possibility. And this is the new Christianity that is to be planted on the ruins of our bigotry and intolerance!

The assault upon the Holy Scriptures, as to their inspiration, has also been a sore trial to many believing minds; perhaps because it has not always been pointed out to them that it is wise to discriminate carefully here. Current hostility to inspiration is not directed so much against inspiration as a fact,—an inscrutable fact, a fact of whose nature we have little knowledge as against a theory of the fact. Protestantism substituted an infallible Book in place of an infallible Church, and it has been maintained that the Book is as infallible in letter as in every department of knowledge. A verbal inspiration was taught which reduced the sacred writers to mere phonographs for recording and repeating what came to them *ab extra*. This theory encouraged Christians to regard the Bible as a universal encyclopedia, and is largely responsible for most of the so-called discrepancies between the Book and the discoveries of science. Such a theory could only produce a hard legalistic bibliolatry. It was as if one should announce just how God makes flowers, and then admire them only as the theory made them beautiful.

There is infinite relief in the simple recognition of the divine and the human forces, each working freely, both co-operating to provide records of the faith, facts, and history of early ages. The law of their co-operation is not known to us. But is not the relation of the Divine Spirit to the activities of the human mind as much a mystery in other things as in inspiration? Faith is the gift of God, and yet faith is the free exercise of the soul. How can anything that is limited exist in the universe concurrently with an unconditioned infinite Being? The mode of inspiration is but one among many unsolved problems. It is enough to know the fact, and we may wait patiently for the time when, on some higher plane of being, God may make all hidden things manifest.

(Concluded next week.)

PERSONAL MENTION

The address of the Rev. J. H. Waterman from this date will be Fresno, Cal.

The Rev. Eugene L. Toy, having resigned the rectorship of Christ church, Schenectady, N. Y., and accepted a call to the rectorship of the church of St. John the Evangelist, Stockport, Columbia Co., N.Y., desires all mail matter addressed accordingly.

The Rev. A. Watkins' address is Pueblo, Colo.

The address of the Rev. L. C. Rogers, rector of the church of the Messiah, Detroit, and editor of *Michigan Church Life*, is changed to 645 East Fort Street.

The address of the Rev. John C. Sage is Willoughby, Ohio.

The address of the Rev. H G. Batterson, D. D., until October 1st, is care of J. S. Morgan & Co., No. 22 Old Broad St., London, England.

The address of the Rev. Wm. Elmer, rector of the church of the Ascension, St. Louis, has been changed to 5563 Clemens ave. Please address accordingly.

The summer address of the Rev. William Klein (of Memphis) is Iuka, Miss.

The address of the Rev. John Rouse, rector of Trinity church, Chicago, is 2300 Indiana Ave.

The Rev. Richard S. James has resigned St. Andrew's, Mammoth Spring, Ark., and entered upon the charge of St. James', Eureka Springs, on Trinity Sunday.

OBITUARY.

GRANGER.—Entered into the rest of Paradise in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope, at Buffalo, May 5, 1891, Mary E. Thorne, the beloved wife of the Rev. Francis Granger.

JEWELL.—At Youngstown, Ohio, on the morning of April 4th, after a brief illness, Morris T. Jewell, in the 66th year of his age. For more than thirty years he was an officer of the Church, remarking a few moments before he died that he had stood by it from the first. "Come unto me, all ye that travail and are heavy laden, and I will refresh you."

MORTON.—Entered into rest, May 15, 1891, at Sonerville, Tenn., Mrs. Mary Curtis Van Deusen, aged 49, wife of Samuel H. Morton, Esq.

"Then are they glad because they are at rest; and so He bringeth them unto the haven where they would be."

REV. GEORGE MARLOW EVERHART, S. T. D.

Suddenly in the early morn of Sunday, April 26, 1891, the dear Lord called from earth to Paradise, the soul of His servant, the Rev. George Marlow Everhart, S. T. D.

He was born in Loudoun Co., Va., in 1826; was educated at Dickinson College, Pa., ordained to the diaconate by the late Bishop Cobbs of Alabama, and to the priesthood by the late Bishop Otey, of Tennessee, in 1860. He was the first rector of Calvary church, Louisville, Ky., and later of St. John's church, of the same city, at which time he received the degree of S. T. D. from Columbia College, New York. The last thirty years of his life were devoted to the education of girls. Kemper Hall, at Kenosha, Wis., was organized by him, and to its development he gave the strength of his earnest and unselfish nature. Afterwards he took charge of Hamner Hall, at Montgomery, Ala., to which he devoted ten years of untiring effort. All these years he did extra duty as a priest of the Church by engaging in missionary work in adjacent towns and villages. At the time of his death he was rector of Emmanuel church, Opelika, Ala., though residing in a different State. Of unswerving integrity of character, possessing unusual energy and perfect devotion to his high and holy calling, his place will be hard to fill. God granted him the prayer of his life, that he "might die in the harness." The third Sunday after Easter he was at his post of duty on earth; the Sunday following he was called to his reward! The funeral services were conducted by the Rt. Rev. H. M. Jackson, Assistant-Bishop of Alabama, the Rev. Horace Stringfellow, of Montgomery, Ala., and the Rev. Dr. Barrett of Atlanta, Ga. He leaves a wife, four sons, and two daughters. His death was caused by rheumatism of the heart, and was a great shock to all who knew and loved him. Hundreds of noble women, daughters of the Church, in whose sweet ways they were trained by his wise and fatherly counsel, will reverence his memory, and their eyes will fill with tears as they rest on these lines.

MISCELLANEOUS.

A LADY, with experience in teaching, wishes a situation as teacher in a boarding school. Will take part pay in daughter's tuition. Best of reference. Address, "A. M. S.," this office.

WANTED.—A working housekeeper for Church school in the West. Family of eighty. Experience and reference required. Address PRINCIPAL, care THE LIVING CHURCH.

WANTED.—By a young Churchwoman, position as nurse or teacher in an Indian school, or other Church institution. Competent to teach music, or play at Church services. Best references. Address I. S., 579 Prospect St., Cleveland, Ohio.

CHURCHWOMAN renting cottage at sea-shore for summer, will board and care for limited number of children. Best references. Address A., care THE LIVING CHURCH.

WANTED.—Position as matron in a Church school desired for the coming September. Experience in the same and exceptional references. Address "CHURCHWOMAN," care LIVING CHURCH.

WANTED, a rector for a parish in North-western Iowa. Salary, $600; good rectory, partly furnished; railroad, good market. Address C., office of LIVING CHURCH.

HOME for boys.—A lady will receive six boys under eleven to board and teach with her own children. Address M. W. C., Box 837, Faribault, Minnesota. The Rt. Rev. M. N. Gilbert, D. D., the Rev. James Dobbin, D. D., Shattuck School, references.

ORGANIST and Choirmaster desires position to train vested choir. Fifteen years experience. Address "JUBILATE," care of THE LIVING CHURCH Office.

FOR RENT.—At Sewanee, Tenn., a furnished cottage of six rooms; convenient to school, Church and Ry. Station. Good water, garden, and plenty of fruit. Apply to R. EASTER, Sewanee.

AN ENGLISH ORGANIST (Fellow of the Guild and College of Organists of London) will be open to an engagement after May 1st, where there is a good organ, and musical service. Eleven years experience and success, in training and cultivating boys' voices. Married. Address, F. G. O., LIVING CHURCH.

ORGANISTS and Choirmasters desiring positions; and Clergy requiring cultivated and efficient Organists and Choirmasters, or experienced Churchmen to organize choirs, can secure full information on application to the Secretary, AMERICAN CHURCH CHOIR GUILD, 830 Warren Ave., Chicago, Ill.

PENNOYER SANITARIUM.—This health resort (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.), hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St. Mary, Kenosha.

For other notices see page 151.

CHOIR AND STUDY.

CALENDAR—MAY, 1891.

31. 1st Sunday after Trinity. Green.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

The Society of American Artists is now holding its thirteenth annual exhibition in the rooms of the Fifth Ave. Art Gallery, New York. It is reported that Mr. Andrew Carnegie, while a guest of the Association, exclaimed: "Where in the world did you gather up such an amount of rubbish? I have bought the only picture good for anything in the entire collection." Millionaires when they are at once munificent and brusque, may take liberties without giving offence. It is safe to conclude that the unblushing display of "nudities" on the line—some of the most shameless ever exhibited, even in Paris or Pompeii, troubled the honest and abrupt Scotchman, and not a few more cultured than himself, in all that pertains to pictorial art, are utterly scandalized at this fresh demonstration of pagan animalism. There seems to be no *raison d'etre* for this society. All its principal contributors are represented in the National Academy exhibition, and its pictures do not, as usual, find a lively market, only eight frames out of more than two hundred and fifty bearing the announcement, "Sold." In portraiture Mr. Sargent of Boston is represented by what will be accepted as a masterpiece, a little child, "Beatrice." So is William Chase, whose "Alice" is quite as fascinating; and we can add, with prudence, Abbott H. Thayer's portrait, 218, which is very strong, and possesses even a higher distinction of style than the others. There are a few excellent landscapes, but generally tame and uninteresting in subject. The French "impressionists" have effected a lodgment here, as at the "Academy," and a dozen canvasses at least register the deteriorating presence. It is the absolute Nemesis of æsthetic, picturesque beauty, precisely as it is in literature; and both are born of the same spirit of anarchy which imperils the ethical, civil, and religious life of the old art centres of Europe. The figure subjects are, here and there, deeply interesting, as "The Etcher," (223) by Stacy Tolman; "The Return," (202) by Edward E. Simmons, a bold, original, and poetic idyl of rustic life; "In the School Laboratory," (160) by Mary S. Norton; perhaps most perfect in delineation of all, "A Widow" and child, (165), by Charles Sprague Pearce; and "The Mother (128) by Alice D. Kellogg, of Chicago. Hamilton Hamilton sends a very picturesque treatment of a "Girl with Lamp" (105). But as none of these unquestionably excellent pictures are marked "Sold," and as only third-rate works are thus far thus distinguished, it is to be feared that Mr. Carnegie has unfortunately missed his mark, and taken up with mediocrity.

The third annual festival of the Chicago Diocesan Choir Association was inaugurated by a solemn celebration of the Holy Communion, in St. James' church, on Wednesday morning, the Celebrant being the precentor of the association, the Rev. J. H. Knowles, the Rev. Geo. D. Wright acting as subdeacon, and the Rev. W. H. Moore as deacon. The music was sung by the parish choir, Wm. Smedley, choirmaster, and P. C. Lutkin, organist. The service was Haynes in E *b*, full. The offertory anthem, was that most picturesque of Whitsuntide anthems, "And all the people saw the thunderings and the lightnings," by Stainer. The choir is exceptionally rich in effective voices, both in solo and chorus, giving evidence of intelligent training, in artistic *ensemble* as well as reverent expression. Aside from a single lapse from the pitch, in the Credo, the intonation was pure and true. Mr. Lutkin is helpful and inspiring as an accompanist, has the resources of his grand organ literally at his fingers' ends, while his registration abounds in original and exquisite color-effects. Unfortunately the choir fails where so many others fail, and that is in musical declamation. Without the service calendar, large portions of the text were unintelligible. As this deficiency is easily remedied under a vigorous rudimental drill in the vocal elements, this admirable choir should soon come to read as well as it sings. No beauty of vocal qualities can atone for a negligent slurring or covering up of the sacred text. The text, be it always borne in mind, is supremely important, and its delivery ought to be so explicit that not a syllable need be lost. Thus read and sung, delight and edification will displace that liturgic weariness of which multitudes so justly complain.

Bishop McLaren delivered a brief sermon from Psalm cl: 6. It was beautifully luminous in thought and method; deep and searching in its analysis; and adorned not infrequently by richly-freighted apothegms worth quoting and remembering. For example, where is there a finer saying than this: "The world were better without song, than song without God!" And more than half a dozen like it flashed out from the body of his discourse. Large numbers of choristers and others were in attendance. After the closing, a reunion of the clergy and choirs took place at Battery D, on the lake front, where a generous supply of refreshments were served under the superintendence of the local committee of ladies, connected with the several city parishes. Here, however, the irrepressible enthusiasm of the boys interrupted the pre-arranged order, and toasts, speeches, and speakers, were dispensed with, while the little people indulged in a grand "diocesan," postprandial frolic.

The festival proper followed in the evening at the Auditorium. And here let us frankly premise that a readjustment of all our wonted data of multitudes, of dimensions, of magnitudes, of audiences, of auditoriums, and of choruses and choral work, has been thrust upon us; for that Wednesday evening supplies a new and unique chapter in our experience. The flippant and bantering attitude of the Eastern press upon Chicago, its aggressive enterprise, its mammoth adventures, and its contagious enthusiasm in social developments, has become impertinent. There is vastly more and better to be had and found therein. There is no such concert hall elsewhere in Christendom, for magnitude, for capacity, for visual and acoustical delight. It gave hospitality to 1,200 choristers on its immense stage. It provided sittings for 5,000 in the auditorium proper. There is the most perfect and effective organ in America, and for its special uses, very likely the most complete and satisfactory in Christendom. Such a spectacle, at once inspiring and magnificent, was never before beheld. The thousand little orphans who are assembled once a year to sing a few simple hymns under the dome of St. Paul's, London, is, in comparison, a prosaic event. The vast stage was set with a luminous, airy sky, with trailing clouds of gold, like a veritable out-of-doors fete, lit up with the lovely radiance of a thousand hidden electric lights. Ranged "in beauteous order," there seemed "a great multitude" of white-robed singers, "whom no man could number," and there was an almost overwhelming impression of the choral and heavenly visions of St. John the Divine. It became so intensified that the vast interior, glowing with countless golden lustres, seemed for the time transfigured into a very vestibule of the New Jerusalem, itself. There was no breathing room or space for any secular, unreligious thought or fancy. The supreme solemnity of the occasion filled and possessed the entire place. And there was the responsive hush and eager silence of thousands who had found themselves, in the twinkling of an eye, in the very presence of the heavenly gates, where the eternal song of endless alleluias rests not, night and day.

Plenty of misgivings, uneasy apprehensions of possible failures, darkened our approaches. But the sure, vitalized, eloquent voluntary at the organ, "Grand Chœur," in E*b*, under the deft hands (and "twinkling feet") of Mr. C. E. Reynolds, of the Ascension choir, settled all that forthwith, while the inflowing, interminable, double concourse of the vested choristers, gradually possessing and peopling the "fields" of the stage, with its sky-girt environments, proved a comforting forecast of good things to come. To be statistical for a moment, 32 choirs, with their choirmasters, organists, and often their clergy, were in presence, making in round numbers, 1,250, in chorus. To the right of the stage, were massed the basses, to the left, the tenors, and covering the front and interior, were the altos and sopranos. Mr. Henry B. Roney, of Grace church choir, was the organizer, choirmaster, and man of all hard, disheartening, wearisome business at large, far and wide; not too generously supported by the *spiritus* or *genius loci*, be it said with bated breath. Never was there a more efficient organizer and conductor of half-trained forces, nor one more modestly intrepid in spirit and action. Slight, below the medium stature, and overtopped by multitudes of the older choir boys, when he grasped his baton with sure, swift poise, he seemed tall enough and strong enough and masterly enough for any conceivable choral situation. His power was instantaneous, electric, and it became at once apparent that the highest possibilities of that promiscuous, half-trained multitude were to be at our service. Mr. Roney has proved, literally, indefatigable and ubiquitous. Nothing has been overlooked. Deprecating criticism, he frankly sketched the practical difficulties attending the occasion. Too large a proportion of the choirs, for prudence, had belonged to the association less than one year. While here was a programme of serious, difficult, classic composition, and even a general full rehearsal had proved impracticable, there were no "hitches," "perplexities," "breaks "or "failures," only a tepid, suffocating atmosphere cost three or more fainting fits among the choristers, early in the evening, but happily, so far out of observation, and so speedily removed and cared for, as to escape a panic among the excited and over-anxious singers. Everything promised on the programme was produced, often very admirably, and with astonishing impressiveness. The organ was wisely supplemented by tympani in the orchestra, helping greatly in preserving the rhythmic accentuation in certain choral passages.

The opening hymn-choral (Hanover tune), "O, Praise ye the Lord," disclosed the grand volume of tone while it touched a true key-note of the occasion, and brought the multiplied into conscious and intelligent relation. Then followed the first formidable work of the evening, Dr. Garrett's *Te Deum* in E*b*. massive, nobly ecclesiastical in its treatment and outlines, and a felicitous illustration of the best school of modern Anglican composition. The great chorus proved unexpectedly effective, developing majestic volume of tone, proving prompt in attack, and responding readily to the shadings indicated by the conductor. No signs of weakness or deficiency were apparent, only the trebles and altos were a little less vigorous, relatively, than the other voice parts. It was a thoroughly devout and impressive reading of the great Canticle. Mr. H. C. Cassidy then sang, in a refined and scholarly way, the recitative, "Comfort ye my people" and aria, "Every valley" from "The Messiah;" his delicate voice and careful declamation easily commanding the audience. The accompanist of this and the remaining solos, was Mr. Roney, while Mr. Reynolds was at the organ with all the choruses and hymns. A still severer test was given in the Handelian chorus, "And the Glory of the Lord," when organ and chorus together gave a rapturous and, artistically, very meritorious delivery, with a steadily sustained volume of tone and a beautifully clear expression of its construction. Here it became perfectly clear that the Festival had ceased to be an experiment, and had become an irresistible success.

At this point, Dr. Clinton Locke, of Grace church, contributed a brief address, for which not only the great choir, but every Churchman present had reason for grateful admiration, and it is greatly to be regretted that we are unable to present in full his inimitable plea for "the vested choir," and the evangelic delights and refreshments of our liturgic worship under its present co-operation. Dr. Locke spiced his remarks with most wholesome episodes of delicious and kindly humor, while his ingenuous plea reached the dignity and impressiveness of an unanswerable and conclusive argument. He was instantly recognized, as precisely the right man in the right place; and the audience were helped to an adequate conception of this festival lesson and its wonderful meanings, while the splendid chorus took breath and gained in confident courage. After a spirited singing

of Hymn 303, H. A. and M., and a splendid delivery of Merkel's noble organ sonata in A minor, by Mr. Reynolds, three numbers were then given from the *Messe Solennelle*, Gounod, *Sanctus*, *Benedictus*, and *Agnus Dei*, reaching a grandeur and ecstasy quite above the reach of any ordinary choir, without exaggerating or impairing the simplicity and spiritual tenderness of this masterpiece of modern Eucharistic music; the *Sanctus* and *Benedictus* especially bringing tears to many eyes, and that eloquence of sympathetic silence which is the perfection of applause. The *Agnus* in its profound and passionate implorations and greater elaboration was less effective, and here, and here only, during the evening, was any defective intonation observable. There was both a reverent and an artistic feeling in this shaping of the programme, and indeed this admirable discretion was felt throughout, and weariness was impossible.

After an earnest address from a Mr. Houghteling, a layman from St. James' church, the third part of the programme concluded the festival, each number of which merited carefully considered approval. The numbers were, "Lift up your heads," anthem, by Hopkins; the recitative, "Thus saith the Lord," with "But who may abide" (the Messiah), bass solo by Mr. E. R. Sharpe, with a sonorous, beautifully schooled voice, and exemplary Handelian delivery with a perfect declamation, and reminding us not a little of Geo. Henschel and Emil Fischer, the greatest interpreters of these songs in our own time; the *Magnificat* and *Nunc Dimittis*, by John E. West in E♭, sung with increasing grace and freedom, separated by a beautiful enlargement of the trio, "Lift thine eyes," into a perfectly balanced chorus in three voice parts for a group of more than thirty boy choristers. Sung *a capella*, in exquisite grace of shading, tender grace of delivery, and absolutely irreproachable intonation, it proved under Mr. Roney's beautiful reading, "the gem of the evening," to accept a convenient and expressive idiom of the reporters. "Old Hundred," with its hymn, brought the grandest choral festival yet held in this country, and, we believe, the largest and most important ever held by vested choristers to literally a triumphant climacteric. To the president, the Rev. W. H. Moore, the Standing Committee, the music committee, and especially the choirmaster and his brave and hitherto unexampled choir, are due all hearty congratulations, with a world of good wishes for the future; and we confidently and gladly contribute our assurances that the festival concert of 1891, in the Auditorium, will not soon cease to cheer the hearts and strengthen the hands of our clergy and their vested choralists throughout the American Church.

The Church at large will receive with lively interest intelligence of the recent movement in the General Theological Seminary, for systematic instruction in ecclesiastical music. During the past academic year, Dean Hoffman has engaged Mr. George Edward Stubbs, organist and choirmaster of St. James' church, New York, for this duty. He is known as an earnest student and worker, not only in the practical duties of his profession, but in the literary and scholastic relations of ecclesiastical music, as his judicious and successful little manual, "Practical Hints on Boy Choir Training," in both England and at home, witnesses. The "course" has already been systematized, and formally incorporated in the curriculum, and for the first time in the American Church, have its theological students been subjected to regular studies, with the necessary sequel of "examination papers." The first paper is before us. It is clearly in the right direction, and merits the attention of the clergy and musicians, who are interested in the advancement of this sadly neglected branch of ecclesiastical education.

GENERAL THEOLOGICAL SEMINARY, NEW YORK. EXAMINATION IN MUSIC, MAY, 1891.

1. In early development of music, what important element preceded "melody"?
2. State the three phases of musical development, and represent them by different classes of instruments.
3. What nations were foremost in music prior to Christian era?
4. In the classical and pre-classical epochs what position had music as an art?
5. Describe briefly the music of the early Christians.
6. Constantine took what measures to forward the music of the Church?
7. Distinguish between the Ambrosian and the Gregorian systems of chanting?
8. Why have we no *authentic* specimens of the Ambrosian and Gregorian melodies?
9. Trace from 650 to 1550 the progress of music. Give names of the foremost musical reformers and composers, stating briefly the special advancement made by each.
10. What were the intentions of the compilers and revisers of the Book of Common Prayer in regard to the musical liturgy and the methods of conducting it?
11. Cranmer, Merbecke, and Day, made what contributions to the Choral Service?
12. Mention the chief composers of English Church music during the reigns of Edward VI, Mary, and Elizabeth?
13. Act of Suppression of 1643 led to what deplorable results?
14. When did the "Anthem" receive rubrical recognition?
15. Mention some of the more important composers of the Cathedral School from the Restoration to present day.
16. What influences have retarded the legitimate growth of Church music in America?
17. What American parishes have been foremost in preserving the musical liturgy from decadence by promoting the Choral Service and by restoring to its highest place the music of the Holy Eucharist?
18. What is the modern major scale?
19. What was its ancient name?
20. Write the *minor* scale of C, with proper signature.
21. What is the "relative minor" of a given major scale, and why so called?
22. Write in the treble and bass clefs the signatures of *major* keys of F, G, E flat, and D.
23. Write in the treble and bass clefs the signatures of the *minor* keys of G, D, and F.
24. Transpose the melody given on the blackboard into the key of A flat.

MAGAZINES AND REVIEWS.

The Quarterly Review, April, London, John Murray; with *The Edinburgh Review and Critical Journal*, April, quarterly, Edinburgh, A. & C. Black,—and both from The Leonard Scott Company, New York. It should be remembered that these represent the sober second thought, the matured conclusions, of the leaders in British criticism and literature. Unlike the great English monthlies, which register the current perturbations, as well as the tidal ebb and flow of periodic thought, these great quarterlies gather up the best and ripest conclusions on pending questions of permanent importance in the whole range of intellectual activities, and present conclusive and exhaustive summaries alike instructive to the student and satisfactory to the scholar. We have nothing exactly parallel in our American periodic literature. The articles may possibly seem late in their appearance, but they are of such a character that a review, or reconsideration, or fresh presentation is always in order, and sure of earnest consideration. In *The Quarterly* there are ten papers of varying interest, possibly, to the educated reader, but each of them of permanent value, and well-nigh monographic in completeness and thoroughness. The first on "Neo-Paganism" is from a writer whose profound studies in the ethical literature of the times we analyzed some months ago. The present paper is an equally vigorous and richly-studied essay on somewhat parallel lines. It lays bare the Pagan renaissance of one hundred years ago, under the powerful leadership of Goethe, Schiller, and Winckleman, who gave themselves over to the seductions of Hellenic art and literature as the supreme fruitage of civilization, and who were succeeded and reinforced by Voltaire, Jean Jacque, and Heine, and these in turn by Theophile Gautier, Leconte, De Lisle, Baudelaire, Richepin, not to mention other propagandists of blasphemy and the gospel of Antichrist. The conservators of Christian living, believing, and teaching, need this seasonable cry of alarm, this waving of the storm-signals, for a desperate assault all along the line against the true faith, the Christian art, literature, and institutions, is waging with fierceness and desperation. This survey of the battle-ground, old and new, past and present, should warn betimes the idealist and humanist, who are dabbling in Goethe, or Heine, or are lured by the licentious novelists, whether French, Russian, Anglican, or American, for there are not a few of them at home, doing the devil's work. "Ibsen's Social Dramas," the following paper, is a vigorous and searching exposè of a portentous cult, from an unexpected quarter. It is needful for the scholar and teacher to know these plague-spots well and surely, as for the navigator, the quicksands and reefs set down on his charts. "The Anglo-American Copyright" is discussed dispassionately, and throws light upon the multifarious interests involved, in both hemispheres. Other papers well worth considering are "University Extension," and "The Lambeth Judgment."

The Edinburgh Quarterly, among other subjects, has papers on "Scandinavian Antiquities," "The Civil War in America," and of especial interest to our own readers, on "The Baffling of the Jesuits," during the last ten or twelve years of Queen Elizabeth's reign, when the young Society of Loyola undertook to reverse the historical march of events, and steal a march on Anglicanism, through unprecedented subtilty and a desperate zeal worthy a better cause—a sharply drawn picture of a critical period; also, "Newman in the English Church," a gathering together of all the available material for such a memorial, including the recently published volume of correspondence, and a presentation of its unique subject in several important particulars more complete and satisfactory than anything that has yet appeared in periodical literature. That *The Edinburgh* could have produced and published such a broadly-proportioned, fair, keenly-discriminating estimate of the great Cardinal, with such an appreciative judgment of his splendid idiosyncrasies, as student, tutor, Fellow, Tractarian leader, preacher, poet, controversialist, pietist, and all the rest, is quite as creditable to its magnanimity and catholicity of culture, as it is to the memory of the beloved and lamented theologian and dignitary.

The Scottish Quarterly Review, for April, just received from the same publishers, has ten articles, the last two, which are always exceptionally valuable in the "*Scottish*," are "Summaries of Foreign Reviews," and "Contemporary Literature," covering a wide and inaccessible field with singular grasp and judgment. The literary articles are of striking ability, and examples of the purest and strongest English. They are distinguished by thoroughness of treatment with judicial calmness and clearness of statement, and are signed, with a single exception, and that happens to be the strongest in the number, a review of "*Lux Mundi*." "The Spanish Inquisition," by F. Legge, is a timely contribution at this period of Roman aggression and pretension. "Modern Socialism," by John Grant, presents the current features of this profound and perplexing question. Taken together, these three April numbers, are likely to prove our richest instalment of periodic literature, until the July numbers reach us.

FREDERICK DOUGLASS: THE COLORED ORATOR. By Frederic May Holland, author of "The Reign of the Stoics," "Stories of Robert Browning," "The Rise of Intellectual Liberty," etc. New York: Funk & Wagnalls. Cloth. Pp. 423. Price, $1.50.

The early life of Frederick Douglass reads like a chapter of "Uncle Tom's Cabin." Had he not been possessed of unusual intelligence, an indomitable will, and untiring energy, he could not have escaped from the horrors so long endured. The position Mr. Douglass holds and the confidence he has won from both the white race and his own people, is high testimony to his character, and is proof of what may be reached by his colored brethren.

AN EASY GUIDE TO THE CONSTELLATIONS. With a Miniature Atlas of the Stars, and Key Maps. By the Rev. James Gall. New York: Thomas Whittaker. Red cloth, gilt. Pp. 65. Price, 60 cts.

The fascinating study of the constellations is herein made level to the capacity even of children. The brief introduction is instructive on the general subject in very simple fashion, and is followed by 19 (page) diagrams representing the most conspicuous constellations visible in northern latitudes, faced by clear descriptive text. When these have been learned all the others may be found and studied by means of the atlas, which is in page sections from 20 to 25. The beauty and conspicuous character of the plates are much to be commended.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

ARE THEY NOT SAFE WITH HIM? By Henry Drummond. Price, 25 cents.

THE CHRISTIAN IN SOCIETY. By William M. Taylor, D. D. Price, 35 cents.

A CHARACTERISTIC OF MODERN LIFE. Five Essays. By the author of "The Recreations of a Country Parson," etc. Price, 40 cents. New York: Anson D. Randolph & Co.; Chicago: A. C. McClurg & Co.

WILLIAM PINKNEY, FIFTH BISHOP OF MARYLAND. A Review by the Rev. Hall Harrison, S. T. D., of Dr. Hutton's Recent Biography of the Bishop. Baltimore: Cushing & Co.: Chicago: A. C. McClurg & Co. Price, 50 cents.

THE PLANTING OF THE KINGDOM. A Synopsis of Missionary Enterprise. By Philo F. Leavens, D. D. New York: Anson D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Price, 40 cents.

LUX MUNDI. Preface to the tenth edition, together with an appendix on the Christian Doctrine of Sin. New York: United States Book Co. Price, 25 cents.

ANNIE KILBURN. A Novel. By W. D. Howells. New York: Harper & Bros. Paper cover. Pp. 331. Price, 75 cents.

BLIND. THE INTRUDER. Translated from the French of Maurice Maeterlink. By Mary Viele. Only Authorized Translation. Washington, D. C.: William H. Morrison.

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"In no work we can think of have we found so perfect an illustration for the unfettered freedom of a firmly rooted faith as in this work. We shall not at this time attempt to give even an outline of this most delightful book, for if we did, we should be sure to do it less than justice."—*Churchman*, Jan. 31, 1891.

"At once learned, devout, unequivocally sound in teaching."—THE LIVING CHURCH, Feb. 1, 1891.

JAMES POTT & CO., Publishers,

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THE HOUSEHOLD.

UNATTAINED.

BY E. A. CLARKE.

I prayed, O Lord, for gracious love to guide me
To find the way where holy feet have trod,
For strength to follow in that narrow pathway
That leads us daily nearer to our God.

Humbly I knelt before Thy holy altar,
Feasting upon the sacred bread and wine.
Breathing the prayer the Mother Church hath taught us,
In soul and body ever to be Thine.

Longing to see Thy Heavenly Kingdom coming,
That precious souls might to Thy love be won,
I trusted I was on Thy strength relying
While I was pleading, "Lord, Thy will be done!"

But oh, when came the fierce and bitter trial,
And others gained the prize I hoped was mine,
Ah, then I learned, in deep humiliation,
I loved my own will, and not wholly Thine.

Again I sought to lead a young life upward,
Craving Thy grace she might be guided right;
Yet not my way she took, but turned to others
To help her onward towards the perfect light.

Oh, then, my soul cried out in weak repining,
Must others always reap where I have sown?
And knew I worked not wholly for God's glory,
Since love of self so strong had in me grown.

And now I dare not say, O loving Saviour,
My will is only Thine, but humbly pray
Just as Thou wilt, that Thou will help me yield it
In glad submission, more and more each day,

So I may even learn to see, rejoicing,
Another triumph where I vainly tried
Thy work to do, and praise Thy name not only
For what is given, but for what denied.

(Copyright 1891).

VIRGINIA DARE.

A ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

CHAPTER XVI.

Life has two ecstatic moments, one when the spirit catches sight of truth, the other when it recognizes a kindred spirit. Perhaps it is only in the land of truth that spirits can discern each other; as it is when they are helping each other on, that they may best hope to arrive there.—*Edna Lyall.*

It was the first of the Indian seasons, "the fall of the leaf." Croatoan was glorious with its colored leaves and late flowers. Weeks had slipped by since the escape from Werowoconoco. Iosco had been welcomed by his people; so had Owaissa. The other whites, the best of the colonists who had gone to Powhaten, and thoroughly frightened by all that had happened there, were looked upon with suspicion for a long time. But the new-comer, the pale Englishman, made friends with all. He was only waiting for an opportunity to return to Jamestown. He was a priest of the Church, who had worn himself out with work among the miners in England. He was broken in health, and the doctor in London had ordered a sea voyage. Just as the colony were starting from Blackwall, Capt. Newport persuaded him to go with them, promising to bring him back to his work as soon as he was strong again. So he had gone, but the name of Martin Atherton was not added to the list, though he went across to the New World. Perhaps he was sent in answer to the prayers of a maiden.

Through the long months that passed, as the summer slipped away and the autumn took its place, the prayers of Mrs. Dare, Virginia, and those few faithful souls, were answered. The poor Indians who had had glimmerings of a higher life, through Manteo, their dearly-loved chief, now listened eagerly to the message of the Church, as Martin Atherton told it in a simple, direct way, while they sat in a circle on the ground about him, sometimes with great reverence kissing the sacred Book from which the holy teachings came.

Twice a day the sound of prayer and praise went up from the little congregation. Virginia had taught him the language of the people. He told her that the father she so much yearned for had not come, and he taught her about the dear Lord and His Church.

Poor Iosco was in trouble again He had never spoken of his love to Virginia, and she did all in her power to conceal her love from him. Of course he did not dream of such a possibility as her caring for him. But he watched day by day, and counted every moment she spent with Martin Atherton. Soon he would go to the white people, and then he supposed Owaissa would go too.

All Saints' Day dawned clear and bright. It was to be a great day at Croatoan, but how eventful none of them knew. It was time for the great service to begin. Virginia's face was radiant with happiness, her fair hair falling loosely over her mantle of turkey feathers.

"She might be the Queen of Sheba," thought Martin Atherton, as he came a little way behind her. "Her dignity and simplicity are perfect. Surely no one could doubt the grace of Baptism who knows a soul like that, with its desire for knowledge growing stronger among heathen surroundings; a life of praise and worship, though she does not know it. It was she that converted these heathen, not I."

He watched her as she knelt, then kneeling himself, his heart rose in earnest thanksgiving for what he had been permitted to do, and a prayer that his little Indian congregation might ever be guarded aright.

The two figures were kneeling when Iosco joined them, followed by a number of his warriors, among them Ranteo, his honest face fairly glowing with happiness. He thought of the day when Manteo had been baptized in the little chapel at Roanoke. Only then he had held an ignorant reverence for the holy mystery that he was now to receive himself, with a clear knowledge of its grace and power.

The simple service began, the dear prayers that we all know and love, a simple hymn, and then the holy baptismal service. First Iosco knelt, and then a long line of Indians, all kneeling in turn reverently before the priest, were baptized from a little spring that trickled through mossy rocks.

It was a strange scene. The chapel formed of a little clearing in the forest, its walls the forest trees, its roof the arching branches, its spire a tall poplar tree reaching towards heaven, its altar a rough rock. The open book from which the prayers were read lay on the stump of a tree; the birds joined in the hymns of praise, and the deep sigh of the wind in the forest was the organ.

The holy sign had been made on each brow, and they were henceforth no longer heathen, but soldiers of the great King. Martin Atherton stood before his little congregation and spoke to them. He did not preach on systematic theology, or discuss the question whether St. Paul's garment was his cloak or a vestment; he spoke as a great soul bringing a great message. He tried to show his hearers the power of the Gospel in the past and in the present. He told it simply but with an eloquence that held every one. His clear voice rang through the forest, with the last words: "Then shall the righteous shine forth as the sun in the kingdom of their Father." A great silence crept over the little congregation, as the preacher raised his hand for the invocation, but not a sound came. He raised his eyes and fell backwards without a word. He lay motionless by the rude altar. Loving hands raised his head and laid it on Virginia's knee. For a moment the people gathered silently around the unconscious form, then drew away, that they might not keep the reviving air from him, allowing Virginia and Iosco to do what they could, only following their directions. At last the dark eyes opened and saw Virginia's beautiful face filled with sorrow and anxiety. "Dear child," he said, as he had often spoken before, "please raise my head a little more. This may pass, and I may be better soon; don't be anxious. If not——" he only smiled and did not finish.

"O you must not die!" Virginia cried, "we need you; so does God's work in this sad world."

"God does not need us, dear child, it is we that need Him. You will always be true and faithful to your holy vows, and when the day comes for you to go to England and to your people, you will have teachers sent to these people who are yours by adoption."

Somehow the thought of going to England added to Virginia's pain at that moment, and she drew closer to Iosco as the speaker fell into a state of unconsciousness. Looking up into Iosco's face she read something new that she had never seen there before. He had longed for the Christian faith, he had wished for his Baptism, he had believed all that Martin Atherton had taught. The service that morning had changed him. Those blessed drops "had worked wonder there, earth's charmers never knew." The right of a new birth, the perfect faith of the man before him, had given Iosco something he could not explain, but he knew and felt that the dear Lord was very near, and the knowledge of that perfect love filling his heart, his whole life, brought a peace which the world could never take away. It made him worthy of human love, and yet it made him feel it was quite possible to live without it. When we can say truthfully in our hearts, "Thy will be done," God sends us often so great a blessing that it almost frightens us as we receive it.

The little congregation had moved away. Hours slipped by; only Virginia and Iosco watched by their friend, who still lay as if dead, with only the slight, uneven fluttering of his heart to show that there was yet life in the worn-out body.

Virginia looked up at Iosco, and speaking softly, said: "If he really gets better you ought to send him to his people that he may see them before he dies."

"The blessed priest shall be carried before the sunrise and laid among his people if he lives. Iosco's warriors shall keep him from harm by Powhaten. The Owaissa can then go without fear to her people and be happy," he replied.

"To-morrow, Iosco? So soon? O, Iosco"—Virginia faltered. Looking down suddenly into her upturned face he read her great love. The two looked into each other's eyes long and earnestly, and each read the other's heart. Iosco knelt, putting his arm around her, and whispered, "Owaissa! my Owaissa!" He kissed her forehead again and again, and she laid her head on his breast and clung to him as she said, "I will never, never go, Iosco. Your people shall be my people. We shall be all to each other now."

"My Owaissa will be all to Iosco forever." When one soul which truly loves looks deep into another and reads there the answering love he has longed for, he knows what a great treasure he has better than anyone could tell him, and to both souls comes the sense that they are no longer separate beings, but one in each other. A golden light has spread over the world, which, thank God, nothing earthly has the power to destroy.

Two dark eyes had opened and were watching them. Iosco was the first to notice that their friend had roused, and, bending over him, he asked if he wished to be taken to his own people. The holy priest said with a gentle smile: "There will not be time; I shall die among these people; they are dear to me."

At his suggestion, the people were summoned. He was raised and supported, and performed the last act of ministry on earth.

A Christian wedding was a strange sight to these poor people. It was over; Owaissa and Iosco sat together, and watched by their friend till the sun set, when his soul passed in the glory of the golden sky to the perfect glory and brightness of the people of God.

The story of the life of the first American child has never been recorded in history, but that life, we know, was not wasted.

Who can tell what a pure, brave life may do? Lived in humble station in this nineteenth century, or in the wild forest three hundred years ago, as was VIRGINIA DARE'S!

THE END.

WASHINGTON—A SOLAR MYTH.

A PASTORAL LETTER TO ALL SOULS—WHO DOUBT OR DISBELIEVE.

DEARLY BELOVED BUDDHISTS, ETC. —The part played by the sun in the holy economy of Nature is simply marvellous. Not only is it the radiant source of all life and light in our planetary system, but it is the source of all human religion! Words are powerless to describe the joy with which I welcome the efforts of the learned and eloquent rector of All Souls' to destroy the musty old Semitic traditions which have so long debased and depraved the minds of our noble and unfallen race.

But I can do more than this. I have discovered that no such a person as George Washington ever existed. The beautiful traditions which are told concerning him are only another form of the Solar Myth. He was none other than Phœbus Apollo, old Sol himself. Just look at his name. "George" is de-

rived from the Greek *ge* and *ergo*, "working the ground." The sun is the great agricultural power of Nature, developing fruits and flowers on the earth. The other name, "Washington," is a little more difficult to explain. Savants are divided on the etymology. Some think it means "washing" the "towns" with copious showers; others say it means "washing" the earth with "tons" of moisture. For the sun is the cause of moisture. These things may seem puerile to bigots; but the myth grew up in the *juventus mundi*, and it attracts childish minds. For Washington did not live a century ago. Oh! no, chronology is but a farce. The myth has been growing up for centuries. It is quite possible that Ezra first thought of it, and palmed it off on Moses. But it is more likely to be Aryan than Semitic in its origin.

Washington is said to have been born in "Virginia." There is, indeed, a State of that name in our hemisphere, and some are impudent enough to show his tomb there, as the tomb of Zeus was shown in Crete. But such vulgar materialism we utterly discard. The allusion is to the "virgin" origin of our hero, just as Pallas Athene was said to have sprung from the brow of Zeus, or sin from the side of Milton's Satan. The very fact that his alleged grave was located at Mount *Vernon* shows an allusion to the "vernal" influences of the sun-god.

But now let us consider the history of this alleged Washington. There are many false stories about his childhood, like the late legends about Gautama, called Buddha, which Sir Edwin Arnold so skilfully worked into his "Light of Asia." The "hatchet" saga has almost become a joke. But, as the sun of one day withers the fruit produced by an earlier sun, so Apollo Washington may have suddenly chopped down a cherry tree, although it had taken his father many weary months of toil and care to hatch it. Again, he is said to have ridden a ferocious pony to death—the sun struggling with a mighty storm, victorious in the end.

But these things are too puerile to dwell on, almost Semitic in their simplicity. Let us pass to the main point. Washington is said to have fought successfully a seven years' war for independence, and to have been the father of his country. He is Siegfried of Niebelungen Lied revived. As one of the old troubadours, or minnesingers, said of George ages ago, he was "first in war and first in peace;" for Siegfried means "war and peace." A later hand added cycles after (was it Ezra?), "first in the hearts of his countrymen."

We should naturally expect a seven years' war, for seven is a sacred number in old, exploded mythologies. Washington led a band of "Continentals," because the forces of nature are contained in the solar energy, and their uniform was blue, a manifest allusion to the cerulean hue of the sky by day. He warred against the powers of darkness, called "red-coats," typical of the crimson hue of the sky just after sunset. They were assisted by Hessian *Jægers, i. e.*, hunter; of course, Artemis and her attendant nymphs, the moon and stars which come out on the side of night. Was one of Washington's generals called "Knox"? No, this is a mistake and confusion of the myth; for "Nox" (night) must have fought on the other side.

But here is light out of darkness! The first signer of the Declaration of Independence was called John Hancock. Han—Cock! "Phœbus, what a name!" Who does not think at once of that pre-historic and pre-Adamite

"Cock, that crowed in the morn
To waken the priest all shaven and shorn,"

Would that the besotted priesthood of the day, revelling in their biblical superstitions, might awake to the chanticleer screech sounding from the mossy towers of All Souls'. See how we stand on the lofty plateaus of Aryan culture! Sniffing in the fresh breezes of Indo-Germanic folklore! Our Delphic thoughts are full of enthusiam for the religion of the future. Han-Cock, the dawn, crowed, and then Washington, the sun, arose in his strength. And yet old fogies talk and write about the Revolutionary (sun's revolutions) War, as though it were an historical fact. Away with such men! Faith must give place to Love—of new ideas; for is it not written: "The greatest of these is charity"—for unbelievers.

One thing remains to be said. The bowels of the age (*alias, Zeitgeist,*) are yearning for a new religion, and here you have a brand-new one made to order. Let effete, "played-out" Christianity go, and let Washington inanity solemnly take its place. Let altars be erected everywhere to this new solar deity; and let our most precious fowl, the turkey, the buzzard, nay, even the bald-headed eagle itself, go up in sacrificial fumes to this new Apollo.

"My willing soul would stay
In such a sect as this,
And sit and sing herself away
To everlasting bliss,"

even to the blessed Nirvana of Buddhism. Who knows?

Yours in the holy bonds of exploded German neology and esoteric Buddhism,

JOHN ANKETELL, A. M.

The goddess Eostra-tide, year of the cosmic cycle, 1,000,000 &?

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

XVI.—POND LIFE.

The pond which Miss Lacey had taken special note of when making the first general survey of the ground, seemed to her to offer advantages for studying natural history, and she had taken pains to find out if it were easily accessible, the condition of the ground about it, whether marshy or hard, and other points which would determine the feasibility of an all-day picnic on its shores by the Vacation Club.

What she learned was quite satisfactory, and when she had satisfied the demands of the Club to visit such places as seemed to them most desirable and they had come to her as they were always ready to do when their own resources failed, she proposed Phillips Pond.

As it was on the northern limit of their territory and because it would be very pleasant for Mrs. Wildman and Alice, it was decided to secure a large "carryall" which did duty on picnic occasions, and whose driver was willing to put himself and team at their disposal for the day, though, as Frank and Fred reported, "he couldn't 'guess' what in natur they wanted to go way up to Phillips Pond fur. There wan't no fishin' and one end was all mud, and t'other only had a few trees and bushes, and t'was most rocks." But they learned that the few trees were enough to protect them from the heat, and so they started off early the next morning with the usual accompaniment of luncheon and the impedimenta for collecting, etc., rather larger than usual, partly because they wouldn't have to carry it and partly because they had learned the need of more. They all wanted a collecting bottle for microscopic specimens, since they had seen how effectively Miss Lacey had used hers at the seashore, and she told them that she thought this would probably be the richest field in that direction that they had yet come across. Dan'el, the driver, looked scornfully at the baggage but stowed it away. He told John confidentially that he had carried lunatics before and he didn't mind if they were harmless.

"Perhaps there may be a few things in the pond that nobody can see," said Fred, "but I'm sure there isn't anything else. I don't wonder Dan'el laughs. I was up there last summer and I didn't see anything but water and rocks."

"But you know you didn't look for anything, Fred," replied Miss Lacey, "and today we are going to make a specialty of it."

"But I like geology best, Miss Lacey."

"Yes, and I want you to study the topography of this pond and tell us just how it was formed. You will find a good deal that is of interest, I dare say."

"But what can I do?" said Bess; "I like botany best, you know."

"Why, you and Will can gather botanical specimens, of course. I shall want Jo to help me with my net and dipping bottle. I suppose Nellie and Mabel and Mrs. Wildman and Grace will look after things in general, and they certainly ought to be assisted by Frank and John, but I would like them to notice the animal life especially. I think we have rather neglected it hitherto. Alice will have no opportunity for her favorite astronomy, but we will see that she is abundantly supplied with specimens to describe for us. She can keep the records."

The drive was a very pleasant one, on a gradually ascending road toward the northwest, and many interesting objects were discovered *en route* which hindered progress considerably, though Dan'el bore it with patience, having evidently foreseen something of the sort.

At one place they passed a long ditch, dirty and covered with a green scum, which certainly did not add to the beauty of the landscape but which Miss Lacey pronounced fine hunting ground, and then proceeded to transfer several bottles full, after straining them, to her collecting box. Dan'el had no words to express his disgust, but his looks were expressive.

"Proverbs are not always true, are they, Miss Lacey?" said John. "For instance, 'as dull as ditch water.' "

"I'll show you by and by," said she.

When they arrived at the pond it was already quite late and they lost no time in setting about their explorations, leaving Dan'el to deposit the "impedimenta," as Will called it, in the only available place for dinner and the subsequent discussion, a grove of trees at the point where a little stream of clear water fell into the pond.

"Just look at the thick green carpet on that side of the pond," said Bess. "What is it?"

"You must investigate. That is your field."

"But how can I get out there?"

"Why, Will is a gallant young man and I dare say you and he can contrive ways and means. Whenever a naturalist starts out to get anything he gets it, no matter how."

At two o'clock, dinner had been finished and they were ready for reports and instruction, although they declared they had not had time enough and must certainly spend two more hours more in investigation when the sun got lower. Will had already coaxed Dan'el to take them home by moonlight.

"I am surprised," said Miss Lacey, "in such a barren field."

"Now, Miss Lacey," remarked Fred reproachfully, "I thought you never said 'I told you so.' "

"I won't," she replied; "you may give us your report instead."

"I haven't had time to make out the details as much as I'd like, but I think it is something like this. I made this map to illustrate the present condition. This is where we are. Over on the other side of the north shore is another bank like this, and the whole shore about a quarter of a mile is rocky. Then the east and west shores run down about half a mile until they almost come together in a point, making the pond triangular, and the lower part is bordered by a marsh or swamp extending back some ways. The water is deep here but quite shallow at the lower end. I find the soil is clayey and the bed rocks are mostly felspars that would form clays. There is a good deal of drift, especially around the north end of the pond. I judge from all this that during the glacial period a depression was formed here, either because the rock was softer or there happened to be a greater stress above. The two little brooks bring water into it, and the drainage round about feeds it, and as there is a clayey subsoil, it is retained."

"How do you account for the swamp?"

"I think as it is shallower at that end, the rains have washed down enough soil to partially fill it up so that the coarse grasses and sedges could take root. When the pond rises, water overflows it, but evaporation keeps it partially out of water most of the year. There seems to be a channel through the middle, and, I dare say, there is an outlet in spring."

"I should think so from the line of coarser grass in the depression down the valley. Did you look for plants down there?"

"No," said Bess, "we haven't had time, for I was determined to get what grew in the pond first. I thought we were to study pond life,"

"That is true. Did you find out about the carpet?"

"Oh, that is made of a countless number of little plants that are all leaf and root. They have no stems, and the roots look so cunning reaching way down into the water. They are so thick that it is hard to separate them. This is it."

"That is Duckweed or Lemna. The flowers, which are scarce, are produced from a cleft in the margin of the frond, usually three together, surrounded by a spathe, two of them staminate, and the other pistillate. New plants sometimes grow out from a cleft, and it is also propagated by bulblets, which sink to the bottom of the water in autumn, but rise and vegetate in spring. Just look at the sheathe over the tip of this rootlet. It occurs in all plants, but usually cannot be seen without a magnifier. It is very curious, altogether. But what else did you find?"

"A watery grave, nearly," said Will. "Bess made me get into an old boat that I supposed Noah left here until Fred told about glacial relics. I snatched all the green things around with one hand and bailed with the other, and I was lucky enough to get one foot on land,"—

"Or on mud," interrupted Bess, with a laugh at Will's muddy boots and trousers and her gown.—"when the old thing crumbled away, just like the deacon's masterpiece."

"Mud testifies to a scientific spirit," said Miss Lacey. "Let's see more of the results."

"Just look at this beautiful bunch of pond lilies," suddenly drawing them from under the leaves. "Nymphea Odorata, Miss Lacey, I looked it up myself. Then here is a true lily, I think; it has parallel veined leaves and must be an Endogen any way."

"It is an Endogen and so is the Lemna, but not a lily, for lilies are three-parted and this is four. It is a pond weed of the Naiad family, though one would think the name inappropriate for these insignificant weeds. The generic name is better, Potamogeton; what is that?"

"*Potamos* is river," said Will, "and *geiton* is neighbor—near rivers, from their place of growth."

"This one is the water, plantain, Alisma, which is more like a lily, Bess, and its pink flowers are quite pretty. Here is the water-reed or Anacharis which grows under water. It is nearly related to this other with grass-like leaves—eel

grass. They are diœcious, and in the latter the staminate clusters, having shorter scapes and being confined to the bottom of the water, spontaneously break away from their short foot-stalks and float on the surface of the water, where they shed their pollen around the fertile flowers which are raised to the surface. Afterwards the fertile scapes which are hair-like, you see, coil up and draw the fruit under the water to ripen. Did you get nothing on the banks?"

"No, I spent most of the time trying to get Will into the boat. But did you get some, too? I saw you throwing a net out."

"No, I was looking for water creatures that populate the leaves of the sub-aqueous plants, such as eel grass and water weeds. But I saw some of the wild calla leaves and the orontium or golden club down the stream. It is too late for the flowers but you may like to see them by and by, and there is a great quantity of cardinal flowers farther back; ah! I see Mrs. Wildman and her girls found those. But now we must hear about animals. I see Jo has a question, although I've been answering them all day."

"Well," said Jo, "I'd like to know how a fish swims. They go up and down just as easy. I've been watching one a long time," he said, from his post on a rock.

"It is not known exactly, but the motion of the fins and especially the tail propels them. It is thought the air-bladder helps them, but as some fish do not have this, it cannot be as important as was formerly supposed. The fish in our pond are not very numerous in variety. Jo says there are shiners and horned pout, and I suppose some trout are hiding in this clear stream up under the stones. But there are plenty of other animals. What did you find, Grace?"

"A frog," said Grace, laughing.

"Frogs are curious, though they are common, and are well worth watching, especially during their metamorphosis. The name, metamorphosis, has been applied to the series of changes which insects undergo in the course of their development. Some other animals have the same, among them, the frog. That a frog is hatched as a "tadpole" is familiar to you all. Within the egg the young frog is fish-like in form and after escaping he develops these gills on the sides of his neck. These are replaced by inner ones, the hind legs appear and then the fore ones. Meanwhile, lungs are growing, the internal gills disappear, the tail drops off and the frog leaves the water, though not averse to diving into it on occasion. The newt, which I see Frank has captured, does much the same thing, only he does not lose his tail, and he prefers to live in water most of the time. There is a newt in Mexico, the axolotyl, which has both lungs and gill, and it is known sometimes to slip out of its axolotyl skin and make itself into an entirely new creature, the amblystoma, to the confusion of naturalists."

"The original Dr. Jekyll and Mr. Hyde," remarked Will.

"What is going on, Jo, down under your rock, in the water?"

"Lots of shining black things jumping around so fast I can hardly see them. I'll catch one," and he did, but Miss Lacey had already produced one from her bottle.

"This is the whirligig beetle," she said, "and if dancing is a sign of happiness he must be the merriest of the pond dwellers. What peculiarity do you see?"

"His forelegs are so long and the hind ones so short," answered Jo, examing his captive.

"He seizes his prey with the former and paddles with the latter, you see they are short and broad, and that is how he gets around so fast. If you look through the glass you will find his eyes are divided by partitions, so that practically he has four. One pair is turned upwards and keeps a sharp out-look for danger, and the other looks down and superintends the commissary department. Let us move a little nearer down to the water's edge."

(To be continued.)

THE ISSUE IN NEW YORK.

BISHOP SEYMOUR'S LETTER TO THE N.Y. TRIBUNE.

To the Editor of The Tribune.

Sir:—Possibly a few words of mine may help to remove some misapprehension which seems evidently to prevail relative to issues which now engage popular attention.

In order to reach the real question raised by men who deny one or more of the articles of the Creed or Christendom or violate the provisions of the canons, suppose we pass over without remark the charges of narrowness, bigotry, persecution, etc., made against the Church by the gentlemen who deny "the Faith once delivered unto the saints" as a finality, and break her laws, and come to the ground of complaint which many of us have against them.

The Bible, the Book of Common Prayer, the Canons of the Church, are public property, they are in print, and any one who wishes to do so can buy them and read them. When these gentlemen, in reference to whom some of us feel aggrieved, offered themselves for ordination, they knew what they were doing. They were not going blindly into a system of which they knew nothing or very little. There were certain conditions antecedent to their taking orders with which they were obliged to comply, and with which they did comply, else they would not have been admitted to the diaconate or to the priesthood. These conditions cover the acceptance of the Scriptures of the Old and New Testament as the Word of God, conformity to the doctrine, discipline, and worship of the Church, and obedience to canonical authority.

Our complaint is that certain gentlemen openly and as a matter of fixed and continued action, repudiate these conditions, on which alone they obtained the positions which they occupy, and seem to insist upon retaining their positions while they avow as strongly their determination to trample under foot in whole or in part the conditions. But, it is said, these gentlemen have outgrown their earlier convictions. They honestly entertained them when they were ordained, but now they see their errors and in conscience are compelled to disown them. Certainly it is right to do so. No one finds fault with this; it is something else quite aside from this which occasions distress. It is that when these gentlemen discover the alleged mistake which they made when they voluntarily answered the questions of the Ordinal and were made deacons and presbyters, they do not at once relinquish their orders, and cease to minister in a Church whose doctrines they no longer accept, and whose system, as regulated by law, they repudiate.

Our grievance against Colenso, for example, was not that he discredited the Bible and denied in substance the Nicene Creed—this may have been his misfortune—but it was that after he had ceased to believe the Bible to be the Word of God and refused the axioms of revelation as the Church of England holds and enjoins them, he still allowed himself to remain in the position of a bishop of that Church, to draw his support from that Church, and to admit men to holy orders, and to require of them, as he was compelled to do, belief in what he disbelieved and the acceptance of what he repudiated.

The question is, to our mind, one of morality, not of theology. It may never have occurred to these gentlemen that their conduct justly exposed them to such reflections. It may possibly be that in their minds there is a satisfactory explanation, and we say this the more readily because it seems that they do not regard the Nicene Creed, as far as it goes, as a finality. They seem to think that the Creed of Christendom was adopted as a resolution is passed by the Legislature, by a majority or a two-thirds vote. If there be misapprehension upon such a point, it would lead to misapprehension upon other cognate questions and possibly upon the morality of their status in the Church, when they had come, from whatever cause, to deny in whole or in part her faith.

Let me in a word seek to correct this error. The Creed of Christendom is a finality. It cannot, as to any of the truths which it affirms, be changed. The office of the undisputed General Councils was not to pass the Creed by a majority or any other kind of vote. It was to bear witness to the Faith, to state what the Faith was. The question proposed to the bishops, coming from the different sees of Christendom, was: What has been the teaching of your Church on that point from the beginning? and their answer simply met that inquiry. As the see was older in its foundation, so its testimony was weightier, its authority was greater, and when its origin went back to an Apostle, it was "an Apostolic see," and its testimony was most valuable. The Church had the Creed, the axioms of revelation, before she gathered the New Testament writings from the hands of the Apostles and others. St. Paul for example, when writing a part of the New Testament, in his first letter to the Christians of Corinth quotes three articles from the Creed, couched in the very phraseology which still enshrines these fundamental truths. He calls it "the Gospel," and says he gave it as he received it, and that their salvation depended upon their holding it fast. 1 Cor. xv: 1—5.

I feel satisfied that there must be some great mistake somewhere, and I write in the hope that I may possibly be able to set down something which may help to correct it. Very truly and faithfully yours,

GEORGE F. SEYMOUR.

Springfield, Ill., April 23, 1891.

DENIAL OF THE FAITH.

BY A. T. MAHAN, A LAYMAN OF THE CHURCH.

The recent utterances of the Rev. R. Heber Newton, as reported in the press, are of so singular a character as to invite criticism, not merely on the score of religious opinion, but on the ground of sound morals and common honesty. So long as a clergyman is faithful, as men ordinarily understand fidelity, to the trust reposed in him, his teaching, however contrary to the general opinion of his fellow-religionists, is entitled to respect, and his personal character to the esteem otherwise due to it. When, however, he uses the weight of his position, which proceeds only from the commission entrusted to him by his Church, to contradict her teaching, and supports his words by arguments wholly lacking in candor, he is an offender, not only against his Church, but against rudimentary morality. Such offence, if substantiated, should utterly discredit him in the eyes of all upright, thinking men; and the injury he may otherwise do to the Christian faith, because believed to be an authorized exponent of it, may perhaps be removed, or at least diminished.

I undertake to show that Dr. Newton has openly taught in the pulpit contrary to the teaching of the Episcopal Church, and has supported his teaching by statements either wilfully untrue or culpably ignorant; as well as by garbled quotations from the Bible. I extract he passage on which I base my accusation from the issue of April 20th of *The N. Y. Times*, which paper has been a steady exponent, one might almost say organ, of the small coterie of clergy among whom Dr. Newton is most prominent I am a daily reader of *The Times*, and during the week following the publication saw no disclaimer of the passage which follows:

Of the two sacraments of the Christian Church there is not the slightest hint that Christ had any hand in ordaining one. Baptism was brought into Israel by John the Baptist, and was practised by the disciples of Jesus as a natural and beautiful symbolism of initiation into the new life of righteousness; but it is distinctly declared that Jesus himself baptized not. Again, no word of instruction, direct and explicit, exists concerning Baptism from His own lips, and no reference to it until we read the fourth gospel, in which the reference is wholly dominated by this ethical conception of the rite. The other sacrament, He did, indeed, Himself institute, but in a simplicity which strangely contrasts with the mystery and magical character which has grown around it in the Christian Church, it being in His institution the simplest conceivable expression of the central and essential reality of the Christian life, the participation in the spirit of the Master, the following of His self-sacrificing example. As I have so often reminded you, no creed shaped by the hand of Jesus comes down through the ages; no definite and prescribed form of faith imposed by the Master and Head of the Church for the subscription of His followers.

Against the first sentence of this passage I quote first the Catechism, prescribed by the Episcopal Church, for the teaching of young children, as a preparation for full admission to the Church by Confirmation:

Ques. — "How many sacraments hath *Christ ordained* in His Church?"

Ans.—"Two only. . . . *Baptism* and the Supper of the Lord."

Secondly, in the XXV Article of Religion, it is said: "There are two sacraments *ordained of Christ our Lord*, that is to say, *Baptism* and the Supper of the Lord." The question now before us is not "Is the Church right?" but, "Does the Church teach that Baptism is ordained of Christ?" The Church teaches yes; Dr. Newton publicly teaches no.

Further: I claim that Dr. Newton, in the passage above quoted, supports his unfaithful teaching by mis-statements and garbled quotation.

First, Dr. Newton says: "It is distinctly declared that Jesus himself baptized not."

After consulting marginal references and concordance, I find that the only passage in the New Testament on which this statement can be found is in St. John's Gospel, chapter iv. verse 2. Dr. Newton suppresses the context. The full passage is (verses 1 and 2): "When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John, (although Jesus himself baptized not, but His disciples), he left Judæa," etc.

The meaning is absolutely plain that Jesus baptized by the hands of others, as was probably the usual practice of St. Paul, who was sent not to baptize but to preach the Gospel. (1 Cor. i: 17). The mis-statement is simply unpardonable, and cannot be adequately stigmatized; for, but a very few verses before, St. John had written: "After these things came Jesus and His disciples into the land of Judæa, and there He tarried with them and baptized." (St. John iii: 22).

This is not all. We find in the passage quoted, this astounding statement:

"No word of instruction, direct and explicit, exists concerning Baptism from Christ's own lips, and no reference to it until we read the fourth gospel."

What value, then, does Dr. Newton attach to the statement of the first gospel, that of St. Matthew, (chapter xxviii: 19), concerning our Lord's final words: "Go ye and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Can this be considered an instruction direct and explicit, to baptize? Or is it so, as Mr. MacQueary is reported to have said, that Dr. Newton does not believe in the bodily Resurrection of the Lord, and therefore rejects words attributed to Him, expressly, *after* His Resurrection?

The quotations I have made are taken from the revised (not the authorized) version of the New Testament. This revised version was published some ten or twelve years ago, and represents, as is commonly known, the work of a number of English scholars on the originals as well as on the translation. In the passage quoted by me there is no serious difference (for my argument) between King James's translation and the more recent one. Any careful man may verify my quotations by either, and judge for himself whether I make good my charge that Dr. Newton publicly teaches contrary to the teaching of the Church, and supports unfaithful teaching by mis-statement and garbled quotation.

Dr. Newton has also published words

destructive of the Church's teaching as to the Person of our Lord, upon the faith concerning whose Person rests her entire fabric of teaching and belief. What is of faith concerning that Person is sufficiently and precisely known; and it is impossible to imagine ignorance in Dr. Newton of the historical meaning of the words of the Creed. Yet, in a book entitled "Right and Wrong Uses of the Bible," published by him in this city, at least eight years ago, and professing to give a course of sermons delivered in his church, the *impression* made by the plain English of the text is certainly contrary to the teaching of the Church concerning the Godhead of our Lord. But although, as one reads, the text conveys the general impression of misbelief and false teaching, yet the terms are so guarded as to admit, by explanation, of a possible different meaning consistent with the Faith. In one passage, however, the mask slips aside, and, amid much sugared rhetoric of compliment, unbefitting the majestic Being of whom it is written, we read that He "lived man's dream of goodness so gloriously that he *became a more than man*, in whom was felt the coming nigh of the Eternal One" (p. 211). A similarly worded statement occurs on page 252.

The second clause of the sentence quoted illustrates, in my opinion, (the book is open to all to judge), the character of that work, in which erroneous teaching is frequently conveyed, but always guarded by some qualification which opens a way to escape, if challenged. But, however illogical this man or that man, this generation or that generation, may be, mankind in the end is logical; and will recognize, as the Church has clearly seen and always taught, that if there ever was a time when Jesus Christ was not True God, there never has been, and never by any possibility can be, a time when He was or will be such. The first clause of the quotation clearly implies that there was a time when He was not God, when He was but man; for subsequently, in consequence of His life, He "became a more than man."

A word to the clergy. Reverend Gentlemen, Dr Newton's views have passed beyond the respected pale of painful perplexity, or private opinion. They are proclaimed to the world, and derive force simply from the fact that he is a commissioned clergyman of the Church. Of what weight, as a factor in public opinion, would Dr. Newton be, if not clothed with her sacred garments? So invested, he is accredited with a force in no wise due to his personal qualities. It is for you to discredit him. If he has kept within the limits of a Scotch verdict, so be it. I don't think he has. Still, all the weight of position that he possesses, and by far the greater weight of argument, as well as numbers, is with you. Since he from the house-tops teaches contrary to the Church, it is for you as publicly to discredit him; not by wandering over the great field of matters, more or less open to discussion, into which he injects his personal views, but by fastening on and exposing the particular, grave errors which he deliberately teaches. The world knows, as Jesus Christ taught, that he that is unrighteous in a very little, is unrighteous also in much.

In such a case as this it is not enough for the clergy to be individually believers. It is not enough for leaders, as the French say, to *payer de sa personne*. They must lead, they must guide, they must, by their firm and unquestionable bearing, inspire confidence where confidence is shaken. It is useless to quarrel with facts because they are objectionable. Distrust and disquiet among the laity may be unreasonable, but they exist. The secular press dares to say that errors, such as were barely condemned in Ohio, exist widely, and are both tolerated and tolerable. The question at present is not whether the Church teaches truth; but whether the teaching quoted is consistent with her standards. Is a scandal dreaded? There is no scandal so great as the attempt to cover a scandal. There are some charges which cannot be met with silence.

WHY DR. BROOKS SHOULD NOT BE MADE A BISHOP.

BY S. H. KERFOOT.

The nomination by the diocese of Massachusetts of the Rev. Phillips Brooks for election by the constituted authorities of the Church Catholic to the Episcopate should by no means and under no circumstances meet with the necessary sanction of the General Council of that Church in the United States of America.

While, by the courtesy of the canons, each diocese in that branch of the Church is allowed to select and nominate to that General Council a man whom it desires to have as its local episcopal head and diocesan ruler in matters accorded to a diocese, that privilege is limited to nomination, and that General Council is not only empowered to guard, but it is charged with the awful responsibility of guarding, the Episcopate at large against the presence in it of men unfit, doctrinally, to become parts of that apostolic body. The nomination of Dr. Brooks will now go before that General Council in its *quasi* assemblage of the several individual bishops and the Standing Committees of the several dioceses, and if first approved of by the majority of these Standing Committees, the House of Clerical and Lay Deputies will, by this form of procedure, have voted favorably upon that nomination.

It will then go before the several bishops and if sanctioned by a majority of them, it will by this method have gone before the House of Bishops, and have been endorsed by it, and thus the choice of the diocese of Massachusetts will be confirmed by the joint action of both houses of the General Council of the Church at large in the United States.

If it be disapproved of by a majority of the Standing Committees it will have been rejected by the House of Clerical and Lay Deputies, and it will not go to the constructive House of Bishops at all.

If then, the previous sanction of the Standing Committees is not concurred in by this action of the bishops, the choice of the diocese of Massachusetts fails for want of the joint sanction of the House of Bishops and of the Clerical and Lay Deputies represented by the Standing Committees.

What does this mean?

It means that the nominee of an individual diocese does not necessarily become a bishop by virtue or in consequence of such nomination. That nominee can and must be admitted to the Episcopate (not Bishopric) of the Church Catholic only by the sanction and confirmation of the body of the branch of that Church of which the diocese in question is only a part, even though it be an essential and integral portion.

Now, if mere religion, eloquence, zeal, talent, intellect, energy, force, power to charm and win men, purity of life, uprightness, conscientiousness, and all that goes to make what the world generally deems perfectness in Christian character, are all that we need in an overseer, a guardian of the ministry, a teacher of Church doctrines and principles, then Phillips Brooks is thoroughly fitted for the position of a member of the House of Bishops, for the duty of admitting or excluding young men to or from the ministry of the Church of Christ.

But if the Church holds her ministry to be acting under the warrant of the commission given by its sole and of course Divine Head, our Saviour Jesus Christ, to his twelve Apostles, and by them handed down in unbroken lineage to the present day, and if the Church holds that that lineage is the exclusive, sole, and essential channel for the due transmission of the sacerdotal power and authority of her priesthood, and if under such holding she admits of no compromises upon this one irrefragable principle, this warp binding the woof of her organization, in fine, if doctrine is the bulwark of her Faith, and that Faith is the sole foundation of true religion, of sanctified eloquence, of holy zeal, of pious talent, intellect, and energy, devoted to God's service in His Church, of force, power to charm and win men, purity of life, uprightness and conscientiousness, then doctrine as held by the Church must be so highly revered, entertained, advocated, defended, lived up to, and taught, by all in her ministry, whether bishops, priests, or deacons, that the outside world, whether believers or unbelievers, will hear no uncertain sounds from those warders on her watch-towers.

On this point there can be no debate.

Every organization, religious or secular, apostolic or of man's device, of Church or of State, permanent or temporary, stands upon the impregnable ground that entertainment and defence of its principles and rules constitute the first and most sublimated point required of its members or constituents.

Man may change his own devices when by consent of those governed by those devices, such change is lawfully and properly brought about, but man can not only not change, but he can not with loyalty to its Divine Founder even call in question the doctrines, the rules, or the principles of the Church of Christ, and any one who holds loose views of the fact that to the Twelve was given a commission which to-day exists in full force, to the entire exclusion of all idea of the equality with it of any other form of commission of man's device, is not a fit man to be clothed with power or authority to act as a minister of any degree in that Church, much less is he fit to hand down that power and authority which he himself does not claim to possess, nor ought he to be admitted by an irrevocable warrant to sit in the upper house of the general law-making councils of the American or any other branch of the Church Catholic so founded by the Son of God.

Loose views of doctrine, of law, and of order—what is called latitude or charity in doctrine—are to-day the prolific mother of infidelity in religion, disturbance in the social world, and anarchy in State government.

Loose views, unrestricted and unrestrained liberty of thought and speculation as to points radically and essentially held by the Church, have been the tolerated and palliated method of opening the doors to rebellious and heretical ideas and language, and have brought upon her internal disturbance, and consequent disgrace and contumely upon her fair name. She has been wounded in the house of her reputed friends by their using language which instead of being pointed and plain has been so needlessly honied and apologetic that it can be and is used by her enemies as a defence of their disloyalty to her.

Peace gained by the presentation to error of a strong, bold, and determined assertion of principle, is the only peace which is lasting. Tolerance of, dallying with, failure to rebuke, wrong, only emboldens that wrong, and makes it stronger than ever, and more and more aggressive and presumptuous in its disloyal acts within the camp to which it owes obedience.

And now, why do I feel authorized thus to speak and why am I justified in asking the Church at large thus to act?

To this I say in behalf of the doctrine which until lately has not since the days of the Council of Nice been questioned with impunity within the camp of the Church—that unless the unqualified doctrine of the Incarnation is received as a fact, the whole after plan of Jesus Christ, His mission, His vicarious suffering, His atonement for man, His death, resurrection, and ascension, and present intercession, are a filmy fable and a delusory story. God in the flesh, miraculously conceived, born of the Virgin, having no carnal father, begotten of the Holy Ghost, *is our Faith*. This, and nothing short of it, is the truth as inviolably held by the Church in all ages. To question it was and is a heresy, and the questioner or quibbler concerning it, was and is a heretic.

Be it right or wrong, this always has been and is to-day the fundamental doctrine of the Church of Christ and of His Apostles and their successors. Hence all who become even lay members of that Church are bound by solemn pledges to entertain, uphold, and defend that doctrine. Failing to so entertain, uphold, and defend that doctrine, they are false to the duties inherent in that membership and unworthy of any trust in the body of which they are, thus, unworthy members.

Another essential feature in the Creed of the Church is that she is the sole repository of the Faith once delivered to the saints, that, to her members she is the only revealed channel of grace, that through her line of apostolic transmission of sacerdotal power and authority alone comes the due qualification of Christ's ministry.

Be it right or be it wrong, this is her doctrine, her principle, her charter claimed by her to have been derived from her Founder, the God-man of whom I have spoken. Therefore, any person claiming shareship in the organization under that charter, and holding and teaching views discordant from this, is mutinous in, and disloyal to, that organization, and untrustworthy for the discharge of any high duty in it.

Loose views, or untrainedness and lack of education in these points of doctrine alone can lead persons thinking themselves Churchmen to feel favorably inclined towards endowing men holding such ideas with power to propagate the same. If the idea is to change the Faith of the Church, then by all means let such men into her councils. But if the idea is to hold fast to the truth as we have received it, then by all means guard the portals, let in no unbelievers, place in special power no man who by his words spoken plainly, his acts done boldly and in public, has shown himself to hold the views, doctrines, and principles here condemned.

What has Phillips Brooks said and done to prove himself, not a Low Churchman, not a broad and tolerant member of the priesthood of the Church, but, a disbeliever, and a teacher of disbelief, in the fundamental articles of faith as held by the Church?

What has Mr. Brooks said and done which should lead the bishops of the Church in the United States to decline to place upon his brow the mitre—the insigne of rulership, of power which was given to Matthias when the lot fell upon him and he was numbered with the Twelve?

The world says he has said and done no such thing, but, in so saying, the world arrogates to itself the right to determine the meaning and purport of what he has said and done. It is not for the world to determine this question. It belongs exclusively to the Church to determine it.

Who, then, constitute the Church? Only those upon whom that Church has conferred, not only the power, but the responsibility of determining who shall be admitted to the episcopate, who shall be examples of doctrinal consistency, who shall be the life-long legislators in her highest assembly, who shall constitute the sole channel of the transmission of Christ's commission to his Twelve. No matter how Ciceronian or Demosthenic a man's oratory may be, no matter how forceful and polished his diction, no matter how voluminous and meaningful his vocabulary, his acts will outvie all these in expression and indicativeness of his true views and sentiments. As a rule, actions reiterated unstudiedly and continuously are not ambiguous or liable to misinterpretation. "Show me your faith without your works and I will show you my [faith by my works."

Hence the habitual acts of a man are the real indices of his inner or underlying tone and tenor. They are taken and judged of by the world as the true exponents of a man's sentiments. They are "the outward and visible sign" of the spirit ruling within and cropping out in these doings.

Mr. Brooks has without self-limit found congenial ecclesiastical fellowship with unbelievers.

He, a priest holding the Church's divine apostolic sacerdotal commission, has needlessly, and as a clergyman, joined in their religious services with not only dissenters, but those holding and advocating views which strike at the very initial feature of the Creed of the Church, namely, the divinity and the absolute Sonship of our Saviour.

He, as such clergyman, has united with

Unitarians in their so-called religious services in their own places of worship. He, as the priest consecrating the elements in certainly, if not the highest, one of the highest, acts known to the ceremonial of the Church, namely, the Holy Eucharist, is said to have invited Unitarian ministers to join in the Communion.

This joining in fellowship and services and this inviting on his part being uncalled for by any reasons of courtesy, policy, or of being "all things to all men" for a worthy and laudable purpose of winning them to fellowship with him in the Church of Christ our Saviour, whose minister or servant he is, and promised to be, and hence ought, loyally, to be, is calmly and quietly, but infallibly, indicative of his loose views of essential doctrine.

He has been unrestrainedly outspoken in the irresponsible assembling of the so-called Church Congress, and there announced to the world that "he never for a single day could consent to the idea or doctrine that the three-fold order of the ministry, or the Episcopate, is essential to the being of a Christian Church, and that from the times of the Apostles down to our time, bishop has been consecrated by bishop by direct touch of the hand upon the head, and that so from generation to generation the commission to administer the Christian gospel has come down."

Of course all these acts and sayings of Mr. Brooks have been very palatable to the taste of the dissenting, the secular, and the cavilling and infidel world, and have made him very popular.

Such sayings and doings go for charity, for liberality, for broad-minded kindness, and for lavishness in dispensing his gifts of intellect and power.

But men must be lavish and free-handed only with those things which are wholly their own to be squandered at their will.

Trust funds are sacred and must be distributed solely and exactly according to the terms of the trust committed to the holder of those treasures, and those terms are not matters of private interpretation by the trustee. Thus, then, not the intellectual talent, not the power of speech, not the warmth of heart, not the comprehensiveness of his mental acquirements, nor his wonderful ability to go in and out among men, are on trial before the Church, but the soundness, loyalty, and correctness of his doctrinal adherence to the teachings and requirements of the Church, are the points at issue and to be passed upon by the constituted authorities of that Church. Personal admiration, friendship, fear or favor, are naught in the scale. The one crystallized idea of obedience to the doctrine and teaching of her whom he might be called upon to serve and to illustrate is all that bishops and standing committees are now to weigh.

They constitute a tribunal which must discharge the duty incumbent upon them, looking not to the man, but his views and teachings; not to the simple act of admitting him, but the forever influence of their present sanction of his errors and the infinite damage to ensue for all time to the cause now entrusted to them as its guardians. Hence, a vote of non-acquiescence in the choice of Massachusetts now, will avoid all that consequent harm, and will relieve all bishops, hereafter compelled to discipline heretical clergy, from the evil of bad precedent.

This is the providential opportunity for those with whom rests the power to rebuke this proud culmination of error in the Church.

For to sanction the admission of Phillips Brooks to the Episcopate would be for the Church to endorse all his irregular actions and to sanction all his erroneous views of her characteristics, and to put herself at the mercy of every speculative priest and every rationalistic layman inside or outside of her pale; while to refuse to sanction such admission by those who alone now can so refuse will be to vindicate the true doctrines held by the Church during all past ages regarding the apostolicity and exclusiveness of her sacerdotal orders and authority to preach, and to teach, and to administer the sacraments.

Therefore, as a layman, born, baptized, confirmed, and trained from my childhood up to now, close on to my three score years and ten in the Church, and feeling myself surrounded and actuated by the inspiration derived from that birthright and training, I can not restrain my feeling that I must ask that the standing committees and after them, the bishops, will be firmly obedient to their convictions, and with the boldness of "freemen whom the truth makes free," say to the encroaching waves of this spirit of false and hurtful toleration, "Thus far, but no farther."

LETTERS TO THE EDITOR.

A NEW REFORMATION—REVOLUTION.

To the Editor of The Living Church:

Four years ago a series of articles appeared in the pages of an English review under the title of the first part of above heading. It was opened with a paper by a renegade priest of the English Church, who with more of courage and honesty than the feeble copyist in this country, stepped down and out of his pulpit to fight from the outside the mother who bore him. He begins his article by showing which articles of the Christian Faith he does *not* believe. They consist of nearly *all* that Christians do believe, and he is referred to as one of the "apostles of infidelity." Another paper is by an English Church dignitary who has no such compunction of conscience as the former, but holds to his preferment tenaciously, and while drawing his nourishment for his body from the bosom of his mother, gently instils the subtile poison of death into the source and fountain of life to others—the Church. He has no word of rebuke to the infidel's Church of the future, but slowly undermines the Church of the past and present.

Of course there are answers to these in the same review, noble answers, both by English and Roman Catholics; clear, convincing, and complete to those whose ears are not yet stopped to the voice of God's revealed truth.

Generally, the points sought to be made by these "apostles of infidelity" were, that the "old Reformation" was very good in its way, as far as it went, in the liberation of man's freedom of will and mind, but that it was only partial, as it left him enslaved by the fetters of an "inspired" Scriptures, and the form of a Church that was moulded to the worship of the Incarnate God; that the nineteenth century enlightenment, by the discoveries of the science of language, natural laws and phenomena, geology and higher criticism, has so far changed the outlook for this "Church of the future," that the belief in God and His Scriptures must be very much modified and brought to a harmony with the wonderful achievements of the nineteenth century man (meaning themselves, no doubt, for they have succeeded [?] in the harmonizing—by a process of emasculation).

Have we, in place of the above "New Reformation" in England, the genesis of a brand new "Revolution" in the American Church, and upon the lines of a nineteenth century sunburst of revelation to a certain few, who are broad enough to take in anything from a decayed, defunct Buddhism to—a comfortable place in the Church for teaching infidelity to the masses?

Perhaps poor MacQueary was right in saying he was sustained by eminent (!) clergy of the Church, even bishops; but he did *not* know that he was to be sacrificed as the scape goat at the commencement of the revolution.

The lines of advance are evident; the eminent clergymen are to keep their comfortable places instilling the narcotics of the doctrine of the positivist's humanitarianism, and the sects are to be flattered by an equality and union, consisting of the priest's descending from the pulpit, and blarneying the sectarian into the "minister" by inviting him into his empty pulpit. Now, when the dear, innocent, true-hearted, honest Churchman cries out and "remonstrates" that the law and authority of the Church is set at naught, why then they are to be met by a *tu quoque*.

All this talk of "liberalness" and "broadness," and the immense importance of man, is but a mental conception of goodness that is as evanescent as the "broadness" of the jelly fish when it spreads itself to a thinness hardly perceptible to the naked eye.

There is always a proper time to cry, Halt! in the downward course of the ignorant and weak, and that time I claim is *now*. If not too late to save a sad defection, it is in time to protect the faithful and honest souls who remain true to God and His Holy Church. When the flock realize the danger, the shepherd should face the foe and act rigorously and fearlessly. But are our shepherds fearless? Some have shown it, and the time has come for the true Churchman to show his colors and brace himself for the defence of the Catholic truth and custom.

W. C. D.,
Layman.

A LANTERN NEEDED.

To the Editor of The Living Church:

I am a very insignificant, very poor, and very lonely clergyman, trying in great weakness and against what appear to be tremendous odds to build up the Church of Christ in a very dark and very tough spot on the verge of civilization. Absolute apathy and indifference to religion is the prevalent demeanor of the people, many of whom are practically heathens, the name of the Deity being nothing more than something to swear by. Until within a few months ago there were not half a dozen persons who had ever opened a prayer book. I have a neat little church and as opposition I have eight large saloons doing a flourishing trade day and night the whole week through. I find the best way to attract these people is to give them something to look at; for instance, on Easter Day they would crowd the church to look at the flowers, and on another occasion fill the town hall to view a little play. Now I have read, in my solitary shanty, of the wonderful congregations drawn, especially during Holy Week at various places, by means of lantern services, and I have become possessed by a consuming desire to possess a magic lantern. At first it would seem that I might as well wish for a piece of the moon, as I stand no chance of getting a magic lantern here. At last a happy thought has come: Write to my friend, THE LIVING CHURCH. Perhaps the same providence which put the thought into my mind may inspire the editor to insert my letter, and the arrow shot at a venture may touch some kindly Christ-filled heart to help a humble servant of the Master in his missionary work, so that soon there may arrive at this place a magic lantern, a sheet, and other accessories, so that the glad tidings of great joy may be proclaimed not only by mouth, but by eyes already too much blinded by darkness. So mote it be!

EDWARD H. PARNELL.

Christ Church, Newcastle, Wyo.

HAVE WE AN AUTHORIZED HYMNAL?

To the Editor of The Living Church:

In your issue of May 16th, in an answer to correspondents, you say: "The present Hymnal is used upon authority of a resolution of the General Convention." Will you pardon me for saying that the "present Hymnal" is not used by or upon any resolution of the General Convention or any body else.

At the General Convention, in Baltimore, A. D. 1871, a Hymnal was adopted and authorized for use, by a resolution. But the Hymnal now in use is not that Hymnal. The Hymnal as adopted has never been printed.

I have a letter in my possession from a bishop who was a member of the Committee on Hymnody, in which he says: "The Hymnal now in use is not the Hymnal agreed upon by the Committee and adopted by the Convention. Who is responsible for the changes it may be not worth while to inquire."

The truth is we have no "authorized Hymnal." The changes in the present book are so many and so various as to make it quite another book from the one "adopted by the Convention and authorized for use by its resolution." Besides all this, the present Hymnal is simply a disgrace to literature. Hymns have been so altered, amended, and abridged, that the authors would not know their own children, and in many cases hymns have been so changed that the authors are made to say things they never did say and never would have said. Of course, one would not say "a hymn should always be left as the author wrote it," for that position would have excluded the hymn, "Rock of Ages," and many another now dear to the hearts of the people, but when changes are made which entirely alter the sense and meaning of the author, there can be no possible excuse.

The sooner the present disreputable affair, called "the Church Hymnal," is condemned by its neglect, the better. I have always refused to use it by taking the stand that it is not the book authorized by the resolution of the General Convention.

H. G. BATTERSON.

THE NEED IS URGENT.

To the Editor of The Living Church:

The "open letter to Miss Carter" which appeared in your paper lately, was the word spoken in season, which should be heeded. The Church is losing her opportunities at the West particularly. The Roman Catholic Church and the denominations are fast taking possession of the desolate heritages. Our missionary bishops need men and means now. The year has been a hard one to pull through with. The wearying journeys which the bishop must take to visit his scattered flock, sometimes result in finding that they have started off in search of greener pastures. Parishes are standing vacant because the people can no longer support their rector. Why should any money be kept back, while the bishop who sees the needs of the Church far better than those who stay at home and talk about it, finds himself almost left alone in the field? How can a parish grow or prosper when service can only be held once a month? The Church people must go somewhere on Sunday, so they fall into the habit of attending Methodist, Baptist, or any other that is convenient, and end in losing their interest. One does not realize, unless they see for themselves, the effect this lagging behind of the Church, at the West, is having on the rising generation. She is losing her children, losing her opportunities, because those whom she has sent forth to do the work have so little to do it with.

Invested legacies and the completed Enrolment Fund will be too late to restore these lost opportunities or bring back these wandering sheep. "The imperative now is pressing." Strengthen the hands of the missionary bishops. E. H. A.

"RECONSTRUCTION OF BELIEF."

To the Editor of The Living Church:

In Boston exists a *very* "Free Religious Association," before which, of a Sunday afternoon, agnostics, rationalists, Unitarians, and others, are prone to lecture. In *The Churchman* of May 2d, I read that one of our clergy, the Rev. Julius H. Ward, lectured on "The New Construction of Christianity" (the date being the fourth Sunday after Easter), the brief notice of it beginning thus: "He brought out very distinctly the fact that the permanent parts of Christianity, God, Christ, the Church, the Bible, and right reason, were not to be set aside by any changes of modern opinion." So far, good. But in the Boston *Herald* of April 26th I also read a column report, very carefully prepared, of this lecture, in the caption to which I read: "Rev. Julius H. Ward lectures on Reconstruction of Belief," and among the passages was this: "Another point of reconstruction is the dealing with miracles. We no longer (*sic*) make religion depend upon them, but regard them as the expression of God's contact with the world and as a proper movement in nature." If here is meant the religion of the Bible, certainly as "this Church" believes and teaches, I ask if religion does not a good deal depend

on miracles, for example, that of the Resurrection? Indeed, how can belief *per se* be reconstructed? Singularly, too, the lecturer is understood to be simultaneously the ethical and religious editorial writer on *The Herald*, and the diocesan writer of news for *The Churchman*. Both reports of the lecture are doubtless authoritative.

MASSACHUSETTS CHURCHMAN.

A GREAT SERMON.

To the Editor of The Living Church:

A powerful sermon has come into my hands, entitled:

"THE EXTENSION OF THE INDEFINITE." A sermon by the Rev. Omnia Omnibus, S. I. B. I., rector of the church of St. Latitudinarius, Broadwalk, Beamends, Fellow of the Antediluvian Abrogation Society, author of an Inquiry into the Limitations of Lunacy, etc.,etc. *Ridentem dicere verum quid vetat?* "Into another Gospel which is not another." Bitter Cider Press, Nobridge; Tootoo, Utter & Moonshine, Publishers, Oasis, 1890.

We give the full title of this truly diffusive sermon for the times, breathing the spirit not of the ages past, lest it might be supposed to emanate from some Bostonian source, or to have the true mark of the Newtonian method. It is well to know the eminent source from which it proceeds, and that the ideas it presents have found an echo in another mind. The authorship is, however, of slight importance, in comparison of the ideas set forth so truly diffusive, that we trust they will find corresponding extension into the minds of everybody. What we want to know of any system is its *terminus ad quem*; and here we have set before us the illimitable pervasiveness of the extension of the indefinite. We would not anticipate the deliciousness of any one's first perusal of this sermon, but give one eloquent concluding extract of the profound discussion, by way of whetting the appetite.

After a most happy exegesis of the text: "Which things are an allegory," Gal. iv:24, involuting and evoluting its meaning, the author, referring to the question of Catholic Unity, says: The following propositions are indisputable under the allegorical method:

First. That the Church is invisible.

Second. That the invisibility of this Church is the result of its identity of membership with the human family.

Third. That the world, therefore, is the true Church, of which all men are members.

And at the end sums up: "All that we need is the continued extension of the Indefinite. Let us cherish the traditions of the past, for the sublime purpose of conforming them to the conditions of the present. Let us seek to uphold the order of the Church, for the purpose of showing how superior we are to it. Let us maintain the Sacraments of the Church as necessary to salvation, while we obliterate the distinction between those who receive them and those who neglect or reject them. Let us insist upon Confirmation as a prerequisite to the Holy Communion, and continue to assert the right of all Evangelical Christians, especially those who are determined and consistent members of other religious bodies, to use the Communion of the Church as freely as they do their own. Let us continue to confer upon chosen men (after long and careful preparation, and after subjecting them to the most perplexing series of tests of character and fitness that the wit of man can devise) the formal and solemn gift of *authority to preach the Gospel*, and let us lose no opportunity of introducing to our pulpits those who have never received and have no desire to receive such authority as is committed to us to bestow. In no more practical way can we teach such gifted persons the distinction between the act of preaching and the precise method of performing a sacerdotal function of the universal priesthood. And if we consistently pursue such a course as I have here marked out, nothing will better conduce to the extension of the Indefinite, in which alone lies our hope for the conversion of the world, or, to speak more precisely, of the recognition of the identity of the members of the Church with the members of the human family."

This ironical presentation of "Broad Churchism," with its keen sarcasm and realistic hits, will be immensely enjoyed by the many who appreciate for what it is worth, the "vasty vagueness" of that system.

RAVENSCROFT.

ONE RULE FOR ALL.

To the Editor of The Living Church:

In an article on the Massachusetts election, *The Churchman*, of May 16th, says: "We are persuaded that as a bishop, he (Dr. Phillips Brooks) would never think of doing things which he has felt himself free to do as a presbyter; and without pledges or promises on his part, we think he ought to be trusted frankly and without reserve. But we should not be prepared to repose the same implicit confidence in all bishops-elect," etc., etc.

May I ask two questions?

1. Is Dr. Phillips Brooks a man of finer mould, a better man spiritually and morally, of greater integrity and honor than other presbyters who may hereafter be elected to the Episcopate, that he is to be "trusted without reserve," where they may not?

2. Has Dr. Brooks' conduct or utterances in the past been such as to lead any one, short of an imbecile, to believe that for the sake of wearing lawn sleeves, he proposes to bate one iota of what he conceives to be his liberty, any more than he proposes to put a bridle in his mouth? He is not any such sort of a man. H.

Somerville, N. J.

DOES GREATNESS CONDONE IT?

To the Editor of The Living Church:

Ought not the same righteous rule of action to govern our Standing Committees and bishops in passing upon our candidates doctrinally, whether they be rich or poor, aristocratic or lowly, of fine or moderate talents? Assuredly. And much more should the law of equity rule when a bishop is passed upon. Many a man who voted for Dr. Brooks, says essentially: "It is because he was Phillips Brooks that I voted for him, and because of his power and influence he ought to be confirmed." The apologetic tone now taken by some of our Massachusetts' reputed good Churchmen for voting, for just once in their lives, for a man to be bishop, with whose doctrines and practices they expressly disavow all sympathy, is worthy of record among "the curiosities of religious belief with its counter-practice." Surely, talent, genius, influence, are never superior to principle and righteousness when any decision, on grounds of principle or righteousness, is to be made.

JUSTITIA.

OPINIONS OF THE PRESS.

The North American.

DR. BROOKS OPPOSED.—The opposition which is being developed within the Church to the consecration of the Rev. Dr. Phillips Brooks as Bishop of Massachusetts is nothing more than was to be expected, and can easily be understood. There is probably no difference of opinion as to the reverend gentleman's eminent intellectual abilities and exalted personal character. These, however, are not now in question. What the Episcopalians authorities, lay and clerical, have to consider and determine is whether Dr. Brooks, as the incumbent of a bishopric, would be the right man in the right place. There is a fitness in things which it is very proper and necessary to respect. Because a clergyman is a brilliant orator, an intellectual power, and a burning and shining light of moral and spiritual virtue, it does not follow that he would make a good bishop. Indeed, so different are the functions of the preacher and of the ecclesiastical administrator, that Dr. Brooks' great oratorical gifts present an argument for his retention in the sphere of duty where they can be most effectively and unrestrainedly exercised. The distinguishing qualifications of an acceptable candidate to the Episcopacy are executive capacity and a thorough identification of himself with the institution of which he aspires to be one of the directors. A bishop should first of all be a good Churchman, meaning by that, one who unreservedly accepts all the teachings of his Church, and who believes not merely in the truth and wisdom, but in the vital importance, of each and every part of the Church system. Does Dr. Brooks answer to that description? His warmest friends will hardly say so. It is his mental habit to take what are called broad, liberal views of religious subjects, to use language which at least conveys the idea that to his thinking Church organization is a minor matter, and various Church practices picturesque traditions, harmless to retain, but devoid of real value. It might be difficult to cite chapter and verse for it, but certainly the public has somehow received the impression that Dr. Brooks' views upon the doctrine of the Apostolic Succession are not exactly those of the Protestant Episcopal Church. Now a bishop should, above all things, have a firm and plenary belief in the existence, in the efficacy, in the immeasurable importance, of the exceptional powers which he professes to exercise. That does seem to be indispensable, and if, as is generally understood, Dr. Brooks holds that a bishop is no more than any other man, and that the doctrine of Apostolical Succession is a mere figure of speech the opposition to his elevation to the Episcopacy surely has good sense to recommend it.

The Examiner (Baptist).

CONSISTENT.— Some of our brethren, Baptists and others, are inclined just now to do rather less than justice to the Episcopal Church and its ministers. Baptists, of all Christians, have no call to reproach another body for consistency with its professed principles. Have we not suffered enough unjust reproof for our "exclusiveness" and "bigotry" in the matter of our alleged "close communion," to be chary of hurling like epithets at other Christians? * * * While we differ from Episcopalians on the question, we have no cause of complaint against them because they read the New Testament otherwise than we, and are faithful to their understanding of it. Nor should we complain if they have the courage of their convictions, and follow them out to their logical consequences. One of these consequences is that no one is properly ordained unless he has been set apart by the laying on of hands by a bishop. * * * If, then, an Episcopal clergyman invites ministers of other Christian bodies to preach or lecture in his pulpit, he invites them as laymen only. He can no more invite as ministers those whom he believes to be unordained than a Baptist pastor can invite to the Lord's Table those whom he believes to be unbaptized. It is not a question of courtesy in either case, but of fidelity to conviction, loyalty to denominational principle. In neither case is there cause for reproach or calling of names. It is no more illiberal or discourteous for an Episcopal minister to say to a Baptist, "I do not regard you as an ordained minister, but as a layman," than it would be discourteous or illiberal for the Baptist to reply, "I do not regard you as a baptized Christian." Both maintain their professed principles, and in so far both are to be equally commended. We have not touched the question whether it is dignified or self-respecting for Baptist ministers to accept invitations to speak as laymen in Episcopalian pulpits. To our thinking, that is not a question that needs discussion. Only one answer is possible.

The Congregationalist.

THE CHURCH YEAR.—The observance of Holy Week is becoming more general every year. Not a few Congregational churches are holding services every day, and in most cases they take pains to interest the community in the special meetings by announcing them widely. Here in Boston there is to be on Good Friday a service at the Old South, in which the neighboring Episcopalian and Baptist churches join. This centering of Christian thought upon the last and crucial days of the Saviour's life must make Him more real to His Church and draw all its branches closer to Him, their common Head. Good it is, too, for every believer to follow Jesus closely in the thought this week, as He passes from the acclaims of the multitude to His loneliness, His suffering, and His final triumph. To dwell long and lovingly upon the sad, sweet story of that eventful week in Jerusalem prepares us to celebrate Easter Day intelligently and joyously.

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The disagreeable taste of the **COD LIVER OIL** is dissipated in

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Of Pure Cod Liver Oil with HYPOPHOSPHITES OF LIME AND SODA.

The patient suffering from

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That Tired Feeling

That extreme tired feeling which is so distressing and often so unaccountable in the spring months, is entirely overcome by Hood's Sarsaparilla, which tones the whole body, purifies the blood, cures scrofula and all humors, cures dyspepsia, creates an appetite, rouses the torpid liver, braces up the nerves, and clears the mind. We solicit a comparison of Hood's Sarsaparilla with any other blood purifier in the market for purity, economy, strength, and medicinal merit.

Everybody needs and should take a good spring medicine, for two reasons:

1st, The body is now more susceptible to benefit from medicine than at any other season.

2d, The impurities which have accumulated in the blood should be expelled, and the system given tone and strength, before the prostrating effects of warm weather are felt.

Hood's Sarsaparilla is the best spring medicine. A single trial will convince you of its superiority. Take it before it is too late.

Hood's Sarsaparilla

do so this season. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredients whatever. Thousands who have taken it with benefit testify to its peculiar curative power.

"I take Hood's Sarsaparilla as a spring tonic, and I recommend it to all who have that miserable tired feeling." C. PARMELEE, 349 Bridge Street, Brooklyn, N. Y.

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"Every spring for years I have made it a practice to take from three to five bottles of Hood's Sarsaparilla, because I know it purifies the blood and thoroughly cleanses the system of all impurities. That languid feeling, called 'spring fever,' will never visit the system that has been properly cared for by this never-failing remedy." W. H. LAWRENCE, Editor Agricultural Epitomist, Indianapolis, Ind.

Makes the Weak Strong

N. B. If you decide to take Hood's Sarsaparilla, do not be induced to buy any other preparation.

100 Doses One Dollar

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That Tired Feeling.

It is remarkable how many people there are who have That Tired Feeling who seem to think it is of no importance or that nothing needed be done for it. They would not be so careless if they realized how really serious the malady is. But they think or say "it will go off after a while." We do not mean the legitimate weariness which all experience after a hard day's work, but that all-gone, worn-out feeling which is especially overpowering in the morning when the body should be refreshed and ready for work.

IT IS A MISTAKE

To allow this condition to continue, as the body may soon become debilitated beyond recovery, or some serious disease may gain a tenacious foothold. The craving of the system for assistance should be gratified by taking Hood's Sarsaparilla, the great building up medicine. It purifies and vitalizes the digestion and really does "Make the Weak Strong."

For several years past a gentleman in Nashua, N. H. has been in the habit of taking Ayer's Sarsaparilla to tone up his system preparatory to the heated term. He finds that this medicine relieves the tired feeling so prevalent during spring and early summer.

Baldness is catching, says a scientist. It's catching flies in summer time. Use Hall's Hair Renewer and cover the bald place with healthy hair and flies won't trouble.

Handsome to look at, pleasant to hear, light to touch, and keeps its original fullness of tone indefinitely. This describes the Vose & Son's Piano.

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cleanses the teeth. Prevents decay.

BARLOW'S INDIGO BLUE.

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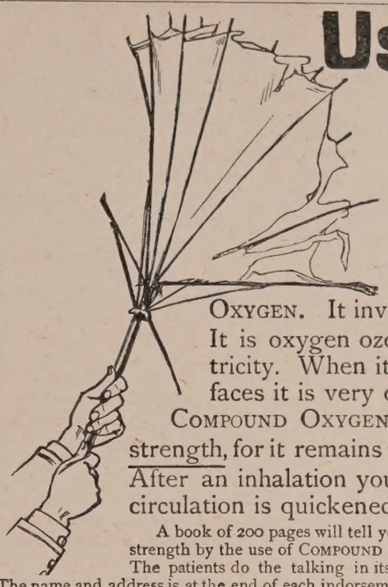
FLOWER RECEPTACLES.

A PRETTY FLOWER BASKET.—A homemade, but not on that account clumsy, *jardiniere* is made by using a coarse, cheap straw hat, and wiring it on the edge of the brim, so that its bends can be controlled. The crown is pushed in a little to make it stand evenly in its reversed position, and the wired edges are bent first into a square, then rounded into receptacles for four little tumblers. By ingenious stitching around and across with carpet thread, the bends can be held firmly, and the tumblers secured in position. A bowl of the proper size, probably a cheap finger bowl will be best for the purpose, is then planted in the crown. A supply of moss is crowded around and into the open spaces. If dry moss is used, it can be stained green with family dye. Long handles made of clothes-line can be sewed to the sides, and crossed over the top, and fastened with a bow of white satin ribbon. This receptacle can be used for cut flowers in water, or the glasses and bowl can be filled with earth and hardy green things planted in them. It is a good idea when flowers are not abundant, to have trandescantia, the tough little plant known as Wandering Jew, growing in the bowl in earth, and small sprays of the same in water in the tumblers; it will keep all the season in the glasses by renewing the water once a week, and upon great occasions a few flowers can share the tumblers with the living green. By this plan the smallest bouquet is made to cover a good deal of ground.

An appropriate support for this *jardiniere* is a circular tin tray projecting a few inches beyond it, the edge being filled with moss. Something of the kind may be necessary if growing plants are used, as dampness would strike through the straw of the hat. Trays of tin, or some other white metal, that are highly polished and stamped with flowers, are sold for ten cents each at many hardware stores. They are hardly elegant enough to put in an appearance among table appointments, but concealed by the moss, they serve a very good purpose.—*Harper's Bazar.*

A LAWN BASKET.—The materials used, are an old wagon tire, a number of pieces of hoop iron, each two feet long, a round wheel made of two-inch plank, fourteen inches in diameter with a five-inch hole in the middle, a sixteen foot pole, and six pieces of galvanized wire, each five or six feet long, and a lot of rivets. The wagon tire has holes drilled in it four inches apart all round, and one end of each piece of hoop iron is fastened with the rivets. The other ends of the pieces of hoop iron are nailed to the rim of the plank wheel, thus forming a big basket with the wagon tire for the rim, the plank wheel for the bottom, and the hoop iron for the sides. The pole is about six inches through at one end and tapers up to about three or three and a half inches at the other end. The basket is slipped on to the pole, and the large end of the pole is set in the ground three or four feet with a "jog" or shoulder about two feet from the ground for the plank wheel (which is the bottom of the basket) to rest on. Then the pieces of galvanized wire are fastened to the rim of the basket and up to the pole to act as guy wires to keep the basket in place and prevent its whirling about. About midway between the basket and the top of the pole, a cross-bar is fastened to the pole, from either end of cross-bar, "ox muzzles" baskets are hung. On the top of the pole sits a cute little bird house. Paint the basket inside and out to prevent rusting, and line the inside with pieces of matting or moss, matting is the best, as it holds the dirt better; fill up with good earth and it is ready for the plants, and no one, who has never seen one, can have any idea of the number of plants that it will hold, nor how pretty it is. Plant any pretty trailing plants around the edge, Verbena, Lobelia, Kenilworth Ivy, Moneywort, Sweet Alyssum, are all good, strong growing vines in the centre to run up the pole, and about the cross-bar and bird house; then fill up with *everything*. I had Gladiolus planted close to the centre vines; Geraniums, Roses, bright-colored Phlox Drummondii, double Petunias, Begonias, Sanvitalia, etc., etc, filled up the remaining space, and it was a "thing of beauty and a joy—" all summer, if not "*forever*," and will be again this summer. It was the admiration of every one, and a pair of blue birds took possession of the bird house, and made themselves perfectly at home, and would sit on their little veranda and watch me with their little black beads of eyes and not seem a bit afraid, when I was working about the basket, training the vines and so on. I wish all flower lovers could have such a basket. —*Ladies' Home Journal.*

TOKOLOGY A complete Ladies' Guide in Health and Disease. Cannot be bought of dealers. Sent prepaid, $2.75. Women write that "Tokology is worth its weight in gold." "Should my house take fire it would be the first book saved." "No book sells like To ology." ample pages free. Best terms to agents. ALICE STOCKHAM & CO., 277 Madison Sreet, Chicago Illinois.



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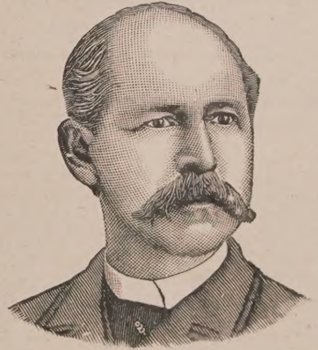

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W. L. Douglas $3.00, $2.50 and $2.00 Shoes for Ladies are made in "Opera" and "American Common Sense." Sizes 1 to 7, and half sizes: C (except in $2.50 shoe), D, E, EE widths.

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How did it come there? Or, to ask a more important question, "What will remove it?" This very day stop at the grocer's and get a cake of Ivory Soap. Don't be afraid of the cloth! Ivory is different from every other soap manufactured and can be used on any cloth safely.

Now rub well, using flannel and hot water. If it is obstinate employ a nail brush.

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A complete wreck of domestic happiness has often resulted from badly washed dishes, from an unclean kitchen, or from trifles which seemed light as air. But by these things a man often judges of his wife's devotion to her family, and charges her with general neglect when he finds her careless in these particulars. Many a home owes a large part of its thrifty neatness and its consequent happiness to SAPOLIO.

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The GREAT ARMY of GERM EATEN HUMANITY, with blood circulating in their veins too full of poison to sustain life much longer, are TAKING TO THEIR HOMES the new Home Treatment. It cures disease by removing the cause. "What is the cause of CONSUMPTION, CATARRH, LA GRIPPE and a hundred other diseases that carry to untimely graves the fairest of our land?" We answer GERM-LIFE IN THE BLOOD. "How can these germs be killed?" By inhaling Aerated Oxygen. It goes to the billion air cells in the lungs and there MEETS the DISEASE GERMS as they come in with the blood. A MORTAL COMBAT FOLLOWS, and the dead germs are taken up by the absorbents and carried out of the system. In this way CONSUMPTION IS CURED, and we have the proof. Germs of CATARRH, BRONCHITIS, Asthma, &c., stand no chance of living an instant in the presence of this modern Samson. It may not make you "tingle all over," like old fashioned preparations of Oxygen, but it will cure you much faster, for it spends its force in DRIVING OUT THE ENEMY that is dragging you down to DEATH. Improved methods of manufacture reduce COST to less than ONE-THIRD of any other preparation of Oxygen. Send for book of wonderful cures.

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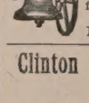

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